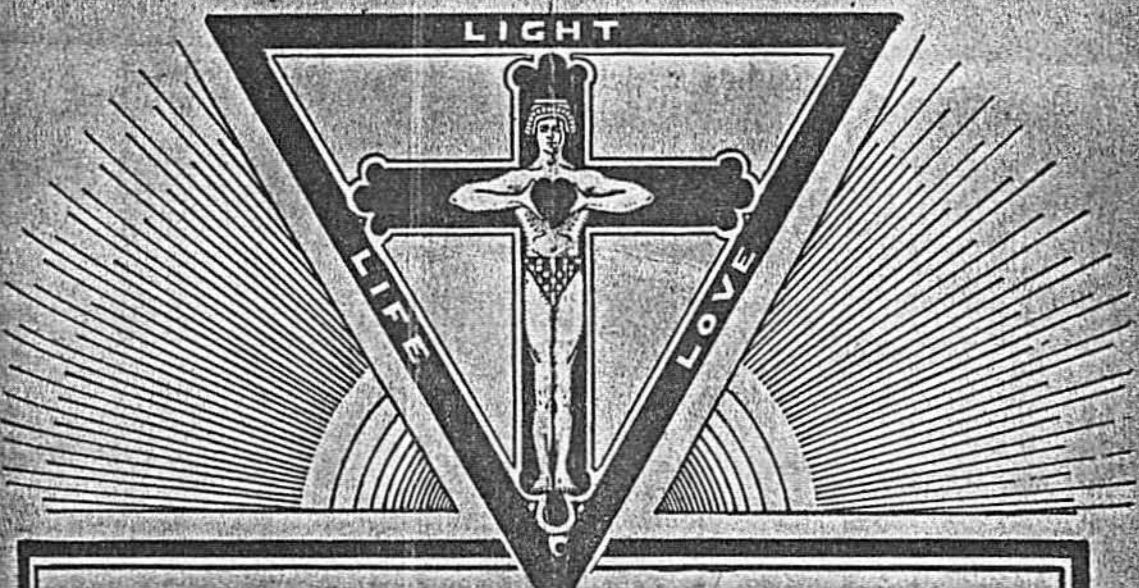
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Zada, or Looking Forward

By J. H. Thamer, K. R. C.

Of the New York Grand Lodge, AMORC

(This is the Seventh Installment of the Story which Began in the January Issue).

Her address was as follows:

"Brothers and sisters throughout this great country, when I realize that thousands, yes, millions of you are listening in to hear what I have to impart to you, my responsibility almost overwhelms me.

"You fathers and mothers, together with others whose minds and reasoning faculties are fully developed and matured, can deductively analyze and apply the laws I am about to enlarge upon, but my responsibility lies chiefly among the younger minds in the course of development, that are more susceptible while in this formative period, for, as Lord Byron said centuries ago, 'words are things, which falling like dew upon a thought, produces that which makes thousands, perhaps millions think!'

"The subject I am about to dwell upon for a short time this evening, is one of deep significance to every human being, and is so comprehensive and unlimited in its scope, that a lifetime of study will only give us a slight realization of its wonderful possibilities

"Perhaps no other incentive leads men to study the Universal Laws of life, as does the determination to succeed in life, and become a mighty factor in the building of business, and the attainment of knowledge and power.

"When this ambition is unselfish and is put in action by the individual not only for his own exaltation, but for the benefit of his fellowmen and country, a knowledge of the law of compensation will be a great factor in aiding him to achieve success, but if a selfish motivation governs his ambition, seeming success may attend his endeavors for a time, but the ultimate result will be failure.

"As with individuals, so with nations, as exemplified by the advancement to our present happy and prosperous state, in contradistinction to other nations, where a favored few, bloated with their imaginary importance and power, and in whom all altruistic motives are submerged to their base desires, having revel in luxury, such as Lucillus never knew, while within sound of their feasting, gaunt children fight like famished beasts, for that which the breakfast garbage barrels afford.

"These nations now fear that a comparison of conditions among their teeming millions and ourselves, will foster discontent, and ultimately be their downfall, and this fear, coupled with greed has decided them to attack us, holding forth to their poverty stricken millions the lure of our wealth, should they succeed in subduing us.

"This must and never shall be!

"'Slave or Sovereign', the last is an individual entity, a controlling power, his will is law; the first comes and goes, fetches and carries at the command of the master, creating wealth he may not possess, bound by laws he does not approve, dependent upon the pleasure of others for the breaking of bread.

"This condition will never again be your inheritance, for the natural laws or God's laws are conducive to harmony, and individuals and nations breaking them will eventually be destroyed.

"The pursuit of wealth is not in itself and of itself a thing inconsistent with the highest ethics of spiritual development.

"Man is living essentially on the earthly material plane, being placed there to overcome, to master and conquer the conditions of life, not to evade them, negate them, and shut his eyes and ears and say, 'to me they exist not,' for wealth in material things, is not only one symbol of success and accomplishment, but is a power for good, as surely as it is a power for evil.

"There is no more noble purpose in life than to succeed, first in the activities of this earth plane, then materialize that success into material wealth, so that the noble instincts of man, the good impulses and tendencies may have a medium with which to express, demonstrate and accomplish.

"The secret of success lies in the utilization of every power, every faculty, every law and process of nature for the attainment of an ideal, so long as that ideal embodies all the elements that make for the peace, comfort, happiness and development of the individual, and through him the race of man generally.

"There is but one road, one way, by which mastery of self and mastery of conditions is attained, which is through the proper and systematic study of nature's laws, the laws which govern the universe, govern man, and affect man's relation to all that exists.

"The fundamental principles of nature's laws, as taught in our Universities, have given each and every one of you the tools where with you can carve out and control your destinies, but the development of your powers, abilities and potent forces to harmonize with all of nature's rules, and attune with the Divine mind, is an achievement for your inner self.

"More important than seeing with the mortal eye, is seeing with the eye of intuition, greater than hearing with the mortal ear, is hearing the voice of the inner self, and the countless voices of the master minds which speak without tongues.

"In the world of accomplishment and creation, far more commanding than the learned lips and dictatorial voice is the silent influence of a dominating will.

"Thought is an emanation from the mind that vibrates through space as an entity, and the quality of the thought determines the plane upon which it travels, and if your thoughts are constructive, uplifting and comprise high ideals, they will travel on an equal plane, mixing, absorbing and gaining in power and strength to your betterment.

"Nature majestically stoops to help those who understand her ways and co-operate with her in universal construction, benevolent creation and human progression.

"The attainment of success is not a secret process limited to a few, but all may attain it through the proper application of nature's laws and principles.

"We are not the first to use these laws and principles, the only difference being that this knowledge was once the privilege of a comparatively few, while now it is recognized as the rightful heritage of everyone.

"Are there any minds today that excell those illustrious men of the two centuries 500 to 300 B. C., whose names are household words today, and the works of all of them are referred to and studied by the modern specialists in the respective fields of these ancient masters.

"The philosophers and men of science included, Socrates, Aristotle, Demetrius, and Theophrastus; poets and dramatists, Sophocles, Euripides, Aristophanes, and Aeschylus; statesmen and commanders, Aristides, Themistocles, Pericles, Cimon, Phocion, and Miltiades; orators, Demosthenes, Lysias, Aeschines, and Isocrate; artists and architects, Phidias, Polygnotus, Ictinus, and Praxiteless; historians, Xenophon and Thucydides.

"The foremost authorities on anthropology and biology say without hesitation that no modern race of men has been the intellectual equal of the ancient Greeks.

"I am bringing this to your attention, so as to answer the very natural question that arises in your minds, of the why and wherefore of their decline from this state of intellectuality.

"The decay of this marvellously developed race is attributed to a disintegration state of social morality, which led to promiscuous breeding with inferior peoples, which could have been avoided if they had promoted the intellectual evolution of groups of individuals, which means in substance, that intellectual evolution must become socialized, instead of being the privilege of a few.

"We can and will avoid their mistakes, for why should not this rising wave of intellectuality rise yet more steeply and swiftly?

"There are many things to suggest; that we are now in a phase of rapid and unprecedented development for the conditions under which men live, are changing with ever-increasing rapidity, and so far as our knowledge goes, no sort of creatures have ever lived under changing conditions, without undergoing the profoundest changes themselves.

"In the past two centuries there have been more changes in the conditions of human life than there have been in the previous thousand years, and this century will see changes that will dwarf all those of previous centuries.

"It is possible to believe that all the past is but the beginning, and that all that is and has been, is but the twilight of the dawn.

"It is possible to believe that all that the human mind has ever accomplished is but the dream before the awakening, for we cannot see, there is no need for us to see, what this world will be like, when the day has fully come; we are creatures of the twilight, but it is of our race and lineage that minds spring, that will reach back to us in our littleness, to know us better than we know ourselves, and that will reach forward fearlessly to comprehend this future that defeats our eye.

"A day will come, when beings who are now latent in our thoughts and hidden in our loins, shall stand upon this earth, as one stands upon a footstool, and shall laugh and stretch out their hands amid the stars.

"We must be taught wisdom, and let the experience of past ages become a means of instruction, and a germ of happiness to present and future generations.

"In the past, man, being unacquainted with the natural laws, believed in fate and chance, always seeking, vainly seeking as the source of his evils, mysterious and remote causes.

"No doubt man's condition is subject to inconvenience, and his existence is governed by superior powers; but these powers are neither the decrees of a blind fatality, nor the caprice of whimsical and fantastic beings

"Like the world of which he forms a part, man is governed by natural laws, regular in their course, uniform in their effects, immutable in their essence, and those laws, the common source of all good and all evil, are not written among the distant stars, nor hidden in the codes of mystery, but are inherent in the nature of terrestrial beings, interwoven with their existence, and at all times and in all places they are present to man.

"They act upon his senses; they warn his understanding; they give to every action its reward or punishment. Let man then know these laws!

"Let him understand the nature of the elements that surround him, also his own nature, and he will know the regulators of his destiny; he will know the cause of his evils and the remedies he should apply

"When the hidden power which animates the universe formed the globe which man inhabits, he implanted in the substance and bodies composing it, essential properties, which became the law of their individual motion, the bond of their reciprocal relations, the cause of the harmony of the whole; he thereby established a regular order of causes and effects, of principles and consequences, which under an appearance of chance governs the universe, and maintains the equilibrium of the world.

"Not only did this unseen power give to all matter of every kind its general and specific properties (as weight, density, elasticity, etc.,) but to man who was to be exposed to the action of so many objects and forces it gave the faculty of sensation, and by this faculty, all action hurtful to his existence gives him a feeling of pain and evil; and all which is salutary of pleasure and happiness.

"By these sensations man has been obliged to cherish and preserve his own life; thus self-love, the desire for happiness, aversion to pain, become the essential and primary laws, like those of motion in the physical world are the simple and fruitful principle of whatever happens in the moral world.

"Thus, self-love, aversion to pain, the desire for happiness, are the simple and powerful excitements that drew man from the low state of savagery in which nature had placed him.

"During the ages, the multiplication of man, by complicating their relations has rendered the precise limitation of their rights difficult, and has presented opportunities for misrule, and their ministers, instead of restraining the cupidity of others, have given themselves up to their own

"Thus laws become vicious and governments corrupt—and corruption leads to decay, and finally to downfall.

"It is by a regular and connected series of causes and effects in proportion as the laws of nature and of the human heart are respected or violated that states and nations rise or fall.

"Those rulers who are today looking at our peace and prosperity with cupidity, have continued to walk in the paths of falsehood and tyranny, their people to walk in the darkness of superstition and ignorance, and terrible catastrophies will again strive to teach mankind that the laws of nature and the precepts of wisdom and truth cannot be violated with impunity.

"In conclusion, allow me to exhort you, that notwithstanding the ambition and greed of those nations who are about to war against us, we must continue to believe in ourselves and in the ultimate victory of intelligence over ignorance, knowing that eventually all mankind will, in the course of evolution, be elevated to the plane that is the rightful inheritance of all God's people."

At the conclusion of her discourse, her audience was so entranced that several seconds elapsed before they were able to readjust themselves sufficiently to give her a hearty ovation.

The President then briefly addressed the audience as follows:

"Fellow Citizens:

"The address we have just had the privilege of listening to, is one which nothing can be added to or taken away from.

"Far reaching changes of vital importance to all nations are about to take place, and although war has not been officially declared against us, we have secured definite information that such a crisis is at hand.

"On this account we have taken every precaution for our defense, believing it to be our duty according to God's laws, to defend our present state of advanced civilization at any cost, not using our superior knowledge for offense, but defense only, unless circumstances compel us to do so for the good of all mankind.

"We believe that the ultimate outcome, although very costly to these nations, will cause their millions of inhabitants to seek for more enlightenment, thereby forcing their governments to deal more justly with them and with one another, and the time will come when the several nations will put an end to the barbarous practice of war, and submit their disputes to civil arbitration, for a people, a nation, is but an individual of the society at large, and war is but a duel between two individuals of the society at large, so then it is the duty of the society of the world to interfere, and reconcile or repress the combatants.

"Though the great work will be long in accomplishing the task, because the same movement must be given to an immense body, and the same leaven must assimilate an enormous mass of heterogeneous parts, yet the human race will become one great society, by common laws, and enjoy all the happiness of which their nature is susceptible.

"But before this condition becomes a fact, from these nations will come a cry, a murmur against oppression, an enquiry of what they are and what they ought to be, and they will interrogate their rights, their resources and what has been the conduct of their chiefs.

"Then a great agitation will begin; a new-born age will open to them; an age of terror to tyrants, of freedom to these nations, and of hope to their millions of down-trodden souls, for they will then build on the primordial basis, the physical origin of justice and right.

"Whatever be the active power that governs the universe, since it has given to all members the same organs, the same sensations, the same wants, it has thereby declared that it has given to all the same right to the use of its treasures, and that all men are equal in the order of Nature, and since the power has given to each the necessary means of preserving his own existence, it is evident that all are independent one of another, that all are free—no one subject to another.

"Equality and liberty are therefore two essential attributes of man, two laws of the Divinity, inalienable as are the properties of matter. This equality is based on the law of compensation; some being further advanced along their way of evolution, having in previous incarnations worked out their deliverance for past mis-conduct, their reward during this incarnation will necessarily be greater than those not so far advanced, every one according to this concept being on an equal basis.

"God and the process of nature are one being, acting by necessity according to invariable law.

"Why should people who make boast of professing the Christian religion—namely, love, joy, peace, temperance and charity to all men—quarrel with such rancorous animosity, and display daily to one another such bitter hatred, that this, rather than the virtues which they profess, is the readiest criterion of their faith?

"Thankful we should be that owing to our advanced state of enlightenment, peace, harmony and prosperity is our forte.

"Only knowledge then is power and freedom; and only permanent happiness is the pursuit of knowledge and the joy of understanding.

"The law proclaims that the wheel that is inactive becomes rusty and useless, thus the individual or nation that does constructive thinking, putting the result into action, will grow stronger and better, instead of falling into decay.

"Having reached this state of growth and progress, we must protect our country from the ravaging worm of ignorance.

"The last end of a state or nation is not to dominate men nor restrain them by fear; rather, it is to free each man from fear, that he may live and act with full security and without injury to himself or neighbor.

"The intent of a state or nation, I repeat, is not to make rational beings into brute beasts and machines, but it is to enable their minds and bodies to function safely. It is to lead men to live by and to exercise a free reason; that they may not waste their strength in hatred, anger and guile, nor act unfairly toward one another.

"The more a government strives to curtail freedom, the more obstinately is it resisted, not indeed by the avaricious—but by those whom good education, sound morality and virtue have rendered more free.

"In conclusion, allow me to imbue you with the thought, that to hate is to acknowledge inferiority and fear, and as we do not hate a foe whom we are confident we can overcome, the ultimate result of the hatred of our enemies will be their own downfall."

The President's address was received with loud acclaim, as he modestly resumed his seat, after which the meeting adjourned, everyone eagerly pressing forward to shake hands with Zada and the President.

The equipping of the aero-cars with the death-ray devices, together with the building of the submarines, was rushed in feverish haste, as also was the construction of aero-stations ten miles apart along the whole coast line and land approaches, for, although nothing was known as to the excuse that would be given by their enemies to declare war, it was the firm belief of everyone, that when such jealousy and greed was harbored by nations, an excuse would speedily be arrived at, and that this was true, later events proved

Although the spies that had been eliminated from among the volunteers by Zada's test, later attempted to convince their guards that they had experienced a change of heart, nevertheless it was deemed advisable to keep them under strict surveillance instead of deporting them, to prevent any knowledge which they might have obtained from being imparted to their respective countries.

This later was the chief excuse or cause of an ultimatum being sent to Washington by Russia to the effect that, unless their subjects be given their freedom to return to their native country, they would consider a refusal a cause for forcible measures being taken to enforce their demands.

The President's reply to this insolent proposition was emphatic and to the point, being in substance as follows: That after a conclusive test it had been found that these Russian subjects were spies and enemies to law and order, they would be held under surveillance indefinitely, unless their mother country would sign a pact to keep the peace for a period of twenty-five years, which proposal was immediately rejected, thereby precipitating the most disastrous war upon suffering humanity the world has ever known.

Let it also be known, that at this period of the world's history, the New America will comprise the whole of North America from the Panama Canal to the Arctic Circle, Canada having years previously decided she could independently conduct her own affairs, without owing allegiance to a country across the sea, which country had also at that time concluded to manage her affairs without sovereign or king, having adopted a republican form of government.

Later, as the increasing intelligence of the United States of America made its influence felt across the border, a convention was held, which comprised the chief law-makers of Canada and the New America, at which an agreement was signed, giving Canada the same number of representatives, pro-rata, to sit in the Great Council at Washington as was enjoyed by the New America, thus harmonizing North America as a whole and, as stated by one of their philosophers, "there is no reason why philanthropic states or countries, when all nonsense is discarded, should not sufficiently agree to live in peace and co-operation."

On account of the new Aerial method of quick transportation and travel, the Panama Canal, once the pride of man's accomplishment, had become obsolete and fallen into decay, reminding us again of the transitory nature of man-made wonders.

At this time the old-fashioned method of incarcerating prisoners was obsolete, as malefactors and breakers of the law were designated as mentally diseased and in consequence were treated as such.

Instead of being imprisoned and restricted in their actions they were given comparative freedom under mild surveillance, and were encouraged to attend lectures and study, these studies being graded according to their mentality, the ultimate result being an entire change in their mental attitude and outlook upon life; in other words, instead of their mental disease being aggravated, they were strengthened and eventually cured.

Thus the spies under surveillance attended lectures and applied themselves to courses of study, being treated with kindness and respect

Preparations had been rushed with such speed that when Russia proclaimed that a state of war existed between them and the New America, the borders surrounding the whole of North America were fully protected by stations ten miles apart, each station being equipped with powerful searchlights capable of projecting a beam for a distance of ten miles in any direction; also three scout planes outfitted with the death ray and destroyer devices. Having been given carte-blanche in the building of submarines, Orville was completing them at the rate of ten each day, while Philip was kept busy giving them their test runs, after which they were allotted to their respective stations to await orders.

The chief of the investigation department, who was in close touch with conditions and preparations among the aggressors, through his numerous foreign agents, was not at all surprised to learn that a compact had been made between Russia, Japan and some of the smaller Balkan States to act as one, both in offense and defense against the New America.

While not as far advanced in scientific discoveries as the New America, it was nevertheless known that their enemies had thousands of swift planes and huge lighter-than-air craft, capable of carrying large quantities of powerful explosives, and also equipped to project not only deadly gas, but malignant disease germs.

The method of defense as worked out at Washington was for the submarines to guard against invasion as a first line of defense, by using their destructive rays against both planes and submarines fifty miles off shore, and if perchance any of the enemy escaped them, they would be met by two scout aero-cars from each station, thus leaving a reserve aero-car at each station for further defense.

On the landward border to the north, each station had four aero-cars to cope with any of the enemy that would attempt to attack from that quarter.

A direct massed attack would be the enemies' only chance of success, for the New America was entirely self-sustaining and need fear no blockade, consequently their whole energies and resources were available for defense.

Orville and Philip were frequent visitors at Zada's home, when the peril of invasion menacing their country, and the plans under way for their defense were the chief topic of conversation.

This particular evening when they arrived, Zada remarked that she had a surprise in store for them, and upon being questioned, she replied that she had invited the spies being held under surveillance, to call in a body that evening for

entertainment and discussion, believing, from her observations while delivering her weekly lectures to them, that they were sufficiently imbued with the ideas and methods of justice for all, as adopted by the New America, to make them eager and valuable allies instead of enemies

As stated before, these spies were not incarcerated in a prison, but lived in comparative freedom and comfort in a large building equipped with lecture rooms and libraries, to which they had free access, while a portion of each day was devoted by them to some useful and constructive occupation.

Preparation had been made for their reception by removing the partition which consisted of large glass folding doors, between the crystal room and the roof-garden, as described before.

When their arrival was announced, Zada greeted each one personally with a warm hand clasp, while Orville and Philip attended to having them all comfortably seated, after which Zada had projected upon the Ultra-Violet screen, moving pictures of intimate phases of the daily lives as lived in peace, harmony and prosperity by the people of the New America, the pictures being accompanied with delightful music transmitted from a noted orchestra in New York City

Upon the completion of this part of the evening's entertainment, Zada informed them that later in the evening she would be enabled to project upon the screen some events now transpiring in their own country, and until then, with their approval, she would give them a short talk.

When her guests' noisy appreciation had subsided, she addressed them as follows:

"Dear Brothers:

"You have undoubtedly by this time been impressed by the contentment and prosperity enjoyed by the people of this great and free country, and any further comments relative to our methods of government may seem superfluous, nevertheless I am going to explain more fully to you some of nature's laws, which, when put into operation and effect, have enabled us to produce this desirable result.

"Absolute justice alone induces harmony and accord, while injustice destroys all capacity for cooperative action in both states and individuals.

"Now, you may ask, 'what is justice?' and in reply I will say that you all believe that we have a soul, which, like the eye, and the ear, and every other thing has a function to perform, and possesses a virtue by which it alone can be enabled to perform that work.

"This virtue of the soul is called 'justice,' sometimes called human excellence, and without justice the work of the soul of man cannot be performed, and the soul itself cannot progress and be happy.

"As with the individual, so with the state; thus we cannot, in justice, assign superintendence and government deliberation and the like to anything but the soul, and this again brings up the query, 'Is there a possibility of there being an unjust soul?' to which I would answer, 'No;' with this qualification, however, that mind, which is an attribute of the soul, is dual, conscious and subconscious, or objective and subjective, and while the objective or conscious mind may commit or permit unjust actions, the subjective or sub-conscious mind, the real soul, is always opposed to any unjust action

"This is termed our conscience or intuition of right or wrong, and if not obeyed is the cause of much misery and unhappiness, both to individuals and States.

"Two contradictory impulses co-existing in the mind cannot proceed from the same source, for one proceeds from appetite and desire, and the other from reason, hence we have these two distinct elements in the soul, one rational, the other irrational or appetitive.

"Thus the individual is wise in virtue of the wisdom of the rational element.

"Natural harmony cannot accompany injustice, nor a state where strife and enmity exists between wealth on the one hand and poverty on the other.

"Now, according to this reasoning, what manner of persons are endowed with the necessary qualifications to be just governors of a state or nation?

"In this respect I would say that the governing powers must be taken from rulers and politicians and placed in the hands of true philosophers, as is our method, for the true philosopher is devotedly loyal to wisdom in all its branches.

"We must, however, carefully distinguish between the genuine and counterfeit lover of wisdom, the point of distinction being that the latter contents himself with the study of the variety of beautiful objects with which we are surrounded, while the former is never satisfied until he has penetrated to the essence of Beauty itself.

"The intellectual state of the former may be described as 'opinion,' while that of the latter is 'knowledge or science,' sometimes called real existence, and those who study real existence are lovers of wisdom or Philosophers.

"We can see, then, that the attributes necessary in a philosopher fit to govern a state or country, are an eager desire for the knowledge of real existence, hatred of falsehood, and love of truth, high-mindedness and liberality, indifference to personal wealth, justice and gentleness, a quick apprehension and a good memory, also a regular and peaceable disposition."

Just then a certain light in the roof-garden was noticed to emit a peculiar glow, whereupon Zada informed her guests that it was a signal from one of her agents, that news of importance was about to be sent.

Adjusting her different controls, a scene that made her visitors murmur with astonishment was projected upon the Ultra-Violet screen.

It was a large secret under-ground cellar in Moscow, packed to the doors with a motley assemblage of peasants, artisans, and students, while several men of serious mien occupied seats upon a raised platform.

Leon Trotzsky, who appeared to be their leader, rose to his feet and confronted his audience preparatory to addressing them.

His appearance was that of one who had suffered unjustly; his countenance was pleasing, although habitually serious and severe, and the following oration was distinctly heard by Zada's guests, it being given with strength and conviction, accompanied by emphatic gestures:

"Fellow Sufferers:

"I am delighted and encouraged to see that so many of you have disregarded the danger attendant to being discovered here by our tyrants and oppressors of this secret meeting.

"Not satisfied with depriving us of our rightful liberty, and oppressing us in every manner, while they live in ease and splendor, they are now about to compel us to take up arms in their behalf, to bring under subjection the New America you have heard about.

"As you know, after escaping from prison two years ago, I took refuge in that wonderful coun-

try, which gave me ample opportunity to study and realize the great advantages to be derived under their form of government, where everyone enjoys peace, harmony, prosperity and justice.

"War has been declared by our tyrannical government against this peaceable nation on the flimsiest of pretexts, owing not solely to their cupidity, but fear, that should we as a body arise and demand our rights and conditions as enjoyed by the people of the New America, their own complacent security would be in jeopardy.

"This I know, that the New America, with their superior knowledge and loyalty of their people, together with justice on their side, are unconquerable, but nevertheless, vast numbers of our brethren's lives will be sacrificed in this attempt of our oppressors to satisfy their greed and ambitions.

"This war will be financed by America's former money-powered tyrants, who found it expedient to leave America upon the advent of the new regime, and if this country is defeated as it surely will be, our own burdens will be increased a hundred fold, bringing misery and untold hardships to the millions of people in the countries forming this aggressive alliance.

"If you wish to enjoy the prosperity and happiness of our neighbors across the sea, now is the time to strike for freedom from our oppressors and tyrannical governors, for it were better to dedicate our lives for the freedom of millions, than to sacrifice them to satisfy the greed of a few.

"Let us take a lesson from the New America, where knowledge, the rightful heritage of every human being, has been the means of raising them to this state of ideal existence.

"In the countries where knowledge has been suppressed, the people have, by their own ignorance and the cunning and force of their masters, been made to forge their own chains, for ignorance and cupidity—these are the twin sources of the torments of man.

"In proportion as the laws of nature and of the human heart are respected or violated, states and countries rise and fall.

"The rulers of nations have continued to walk in paths of falsehood and tyranny—the people to walk in the darkness of ignorance and superstition, consequently as in the past, revolutions will again agitate nations; thrones will be overturned and terrible catastrophies will again try to teach mankind that the laws of nature and the precepts of wisdom and truth cannot be violated with impunity.

"We must use stringent measures, for in and by us must millions be brought to a higher standard of living, and be saved from the destructive machinations of a few.

"As you know, my life will be forfeit, should I be apprehended, notwithstanding which, I will arrange to meet our brethren in all of the chief centers as quickly as it is physically possible to do so.

"Every city, town and hamlet must be roused and armed in secret, and the discipline of the army and air forces must be undermined.

"Dangerous work is at hand, for emissaries must also be sent to Japan and the Balkan States, besides those needed in our own country, and in conclusion, I will ask for volunteers willing to sacrifice their all, yea, even their lives, if necessary, to assist in securing for their brethren and country the peace and prosperity to which they are entitled."

When his audience, to a man, rose to their feet signifying their willingness to serve, Zada's guests could restrain themselves no longer, but also rose to their feet, cheering lustily.

After their cheering had subsided, their leader, known as Borgie Steffskie, asked permission from Zada to speak, and this being granted, he addressed them as follows:

"When we were asked to share the hospitality of this home this evening, it was with feelings of guilt and shame that we accepted; but this feeling has been partially ameliorated, when we came to realize that we also were heretofore the ignorant tools and pawns of selfish tyrants.

"Thanks, however, to you, our kind hostess, we have been snatched, as it were, from the brink of a cataclysm of destructive actions, and saved from being accessories to this contemplated crime against an ideal state and condition.

"Owing to the love and consideration shown to us, even after discovering our perfidy, we have been enabled to see the light, and now wish to enroll under your banner of justice for all, and beg of you permission to go to the assistance of our countrymen, and help them shake off the yoke of tyranny under which they have been compelled to exist for ages.

"No duty is too hazardous for us to undertake, to show you our appreciation for the consideration and leniency shown to us.

"We believe that the greatest assistance we can render, both to the New America and our fellow countrymen in Russia, is for you to have us secretly transported in one of your super under-sea craft to some Russian port, where we can enlist under that wonderful revolutionary leader, Leon Trotzsky

"Before you can make any decision, however, we insist that you give each and every one of us the severest test possible to prove to you our sincerity," to which Zada smilingly replied, as she clasped Steffskie by the hand, "This, my dear brother, will be unnecessary, for I can even now discern the beautiful golden aura surrounding every one of you like a halo of purity!"

Philip then rose to his feet and requested that he be given the privilege of commanding the submarine to land these patriots on their home shores, to which Zada replied that she would be pleased to suggest this to the President and his Council, believing that it would be granted.

It will be well to remember that at this time, owing to the advanced methods of communication, together with the use of the radio camera, the President, assisted by a council of six, will be able to command and control the defense and all operations of warfare from a single chamber in the White House at Washington.

Zada was the only female member attached to the council controlling the defense, having been selected for that position by a unanimous vote of the chief counsellors, on acount of her marvelous intuition and analytical insight into the working of nature's laws.

(To be continued in our next issue.)

The Mystic Triangle

Published by the Department of Publication, American Supreme Council

Ancient and Mystical Order Rosae Crucis

The A. M. O. R. C. is affiliated with ANTIQUUM ARCANUM ORDINEM ROSAE ET AUREAE CRUCIS in various parts of the world and with its branch bodies with similar names in other lands, all operating under a supreme world council.

Office of American Secretary General
Rosicrucian Square,
Memorial Blvd., Tampa,
Florida, U. S. A.

JULY, 1926

NOTES FOR MEMBERS

This issue is so filled with good things, the Imperator suggested that we leave out his installment of "My Yesterday's Return," so as to give more space to other special articles.

* * *

We are very happy in the fact that our magazine is containing some of the finest occult matter that has been published in America in recent years. Not only has the Zada story aroused considerable interest, and, at the request of many readers, is to be published in book form after its serial run in this publication is completed, but the other articles have attracted considerable attention as well.

* * *

Note in this issue the beginning of a new story called "A Brother of the Rosy Cross." The complete manuscript for this unusual story is in our hands and we feel sure that this will eventually be published in book form, also.. It was written by one of our members who is not only an enthusiastic Free Mason and a Knight Templar, but an equally enthusiastic Rosicrucian and a priest of the Episcopal church. He has spent many years in the preparation of this manuscript, and, at his request, it is being carefully revised, or edited, by the Imperator, who has found it full of very wonderful references to the ancient Rosicrucians and mystical initiations, ceremonies, customs, practices and principles Undoubtedly, the story will become as popular as Garver's book, "The Brother of the Third Degree," or "Zanoni," by Bulwer Lytton, from a mystical point of view, and we urge all our members to preserve copies of the magazine containing this serial, which will be run in large installments throughout the summer and fall.

* * *

Speaking of preserving the copies of the magazine we wish to say that we have on hand, for exclusive sale to our members only, some copies of the February, March, April, May and June issues, which may be had at 50 cents per copy. This price is quoted only for the present time; that is, until the first of August, 1926. After that date the few remaining copies of these issues will be sold only to officers or Groups or Lodges to complete a file. The demand for back numbers is very great and the supply scarce and this special offer is made simply to enable our members to secure the early numbers containing the beginning of the Zada story. The first chapter appeared in the February, 1926, issue, but that is completely out of print. In answer to some inquiries we would say that we have some copies of the November, 1925, issue still on hand, which contains the complete new system of Numerology. An extra number of copies of this issue was printed because of this very important article, which has aroused very great interest, and our members may secure these back numbers while they last, or until the first of August, at 50 cents each. After that date they will not be sold except under restricted circumstances, as stated above.

* * *

We are very grateful to the Master and members of the new Lodge in Montreal for their most valuable assistance in the translation of the article that appears in this issue regarding Monsieur Castelot's alchemical work in Paris.

* * *

The new Lodge in Montreal has been chartered with the name "Francis Bacon Lodge No. 333," named in honor of the great English sponsor of the Rosicrucian Order in Europe. This new Lodge, by the way, is arranging for very active meeting rooms, with laboratory or experimental work rooms adjoining, and we will report on the details of their Lodge in another issue.

* * *

Are you helping in the great work of the Order by distributing among your friends, or mailing to those in distant places, who may be interested, **some of the very attractive leaflets recently printed which always appeal to seekers and which lead them to write us for further information?** If you have not used any of these leaflets, write to the Supreme Secretary and ask for some. He will be glad to send you six of them and tell you how to use them for the utmost good of the Order. There are many persons living in localities where they have no Lodge or Group and who really have no means of getting in contact with the Order, or with any movement like unto ours, who would greatly appreciate having the Order brought to their attention in such an attractive way. It is not only a duty that you owe to these persons to assist them in their search, but a duty that you owe to the Order as well, and with all a blessing that you bring unto yourself; because, by every act of service in this way you create a debt in your favor which the Cosmic is sure to keep in mind and to balance with you at some time when you need it the most.

SWAMITIS

From observations I have made in the City of New York during the last few weeks, I feel it a moral obligation to write a note of warning at this time, especially to members of the first, second and third grades in our Order, and I might also add that some members of the higher grades would profit by what I am about to say.

As has happened a great many times in the past, another so-called wise man, or Swami, has been there and gathered the shekels from some of the unsuspecting and easily influenced denizens of this city.

Distance seems to lend enchantment, and when a long-haired, dark-skinned individual, dressed in flowing orange-colored robes, proclaims himself to be a super-product of the teachings of the Great Saints, Yogis and Masters of India, with

the power of endowing anyone with all of this wonderful knowledge and power in twelve lectures, covering six evenings, for the sum of twenty-five dollars, why do apparently sane, self-respecting people fall into his trap?

If the same individual should advertise that he could equip any ordinary person with the requisite knowledge to make him a full-fledged doctor, surgeon, lawyer or University Professor in one week of twelve lectures, he would be laughed to scorn and probably driven out of the city as a dangerous fakir, yet when he promises or hypnotizes people into the belief that he can teach and develop them in a week to become adepts in the greatest study known to mankind, namely, the development and illumination of that soul-life and part of the Divine Consciousness inherent in every one, they never question his statements.

Are you not aware of the fact that you cannot be translated into that higher sphere of esoteric knowledge, but, like the babe, you can only grow into it by incessant study, practice and experience?

Swamitis is a dangerous and contagious disease, easily contracted by those lacking will-power and common sense; as a protective measure the only thing to do is to become inocculated with the serum of common sense and the knowledge handed down in our Order by all of the wisest men and Masters during a period of over three thousand years.

Charity begins at home, and when millions of poor natives of India are still wallowing in the quagmire of ignorance and despondency, would it not seem only right and just for this Swami to first perform his miracles of teaching for the benefit of his own countrymen, even if they do not have the twenty-five dollars which seems so necessary before these miracles can be performed?

PENSATOR.

IMPORTANT NOTICE TO OUR MEMBERS

A New Department of Our Work Which May Appeal to You

After having given the matter considerable thought for several years, the Imperator has finally decided to organize in this country a branch of the work, or, more correctly, a Department of the general work that has existed in Europe for many years. Members in this country who have heard or read about this special activity in Europe have often asked about it and urged its adoption in the North American jurisdiction. A primary move was made a few years ago but the plans were not extended because of our lack of facilities to carry them out.

We refer to the organization of what will be known as "The American Rosicrucian Research and Extension Society" To carry on such a society as a side activity, and make it really an integral part of the AMORC organization in America, means much additional work at Headquarters, the selection of proper officers and clerical help to assist in the work, and the keeping of many important records. But this is now practically arranged for and we are glad to announce the establishment of this Society. All of our members in good standing in the Order are entitled to membership in this Society. Its purposes, stated briefly, are to gather, preserve or compile statistics, records, newspaper and magazine items, reports or findings bearing upon scientific, metaphysical, occult or religious experiences, experiments and incidents in our daily lives which may be transmitted to the lecture staff and educational faculty of AMORC, to be used in the preparation of new lectures, magazine articles or pamphlets, or to supplement and amend those now being issued, so that the AMORC lectures may be greatly helped in the process of continuous revision through which they have been passing for many years, bringing them constantly not only up-to-date, but a pace or two ahead of common knowledge. Furthermore, the other activities of the Society, equally as important, are to seek, find and interest those persons who are anxious to acquire the knowledge and assistance offered by the AMORC, present them with interesting literature, and extend to them an invitation to unite with the AMORC; to disseminate helpful knowledge and reading matter in hospitals, prisons and other places where shut-ins or the afflicted may derive some benefit from the great work being carried on by the Rosicrucian Order. Thus the activities divide themselves into that of research and extension; hence the name of the Society.

Those who become members of this Society will receive a very attractive certificate with certain privileges and certain obligations. There will be no financial dues or assessments of any kind required, but the key note of the qualification for membership is that of service. Everyone becoming a member of the Society is pledged to contribute information from time to time and to bring at least two new members into the Society during each year.

A letter relating to this Society is being sent out to all new members, and in that letter we extend to them the invitation to write to us for further details if they care to assist in this special work. To all who read this announcement we say that if you would derive the utmost from the work that the Order is carrying on you will find that as you give, in the spirit of cooperation and service, so you will receive through the Order and otherwise in those same elements and essentials that cannot be purchased with money. Therefore, if you desire to affiliate with the new Society, which will certainly assist you in many ways and at the same time assist thousands of others by your service, address a letter to the

Minister of the Department of Research and Extension,
Care of AMORC, Rosicrucian Square
Memorial Boulevard, Tampa, Florida,

stating that you would like to join the new Society, and a letter will be sent you, outlining how you may serve and earn this membership.

Opportunity

Lexicographers define opportunity as "A time or occasion favorable for some purpose," but I believe that this definition could be improved and made more comprehensive by defining it as "A favorable time to take some definite action," for opportunity without action is comparable to a motor without electricity—"USELESS "

This being the case, several qualifications are required to enable the individual, first of all, to recognize opportunity and them stimulate and cause

action, these being known as intuition, ambition, imagination, will-power and determination.

Taking these in order, we find that intuition, the principle factor, is a rudimentary sixth sense, inherent in every one to a greater or less degree.

It is the act or power of the mind, by which it at once perceives the truth of a thing without argument or explanation; in other words, it is the power to discern any object or truth without media of any definable kind, and, without this qualification, opportunity is seldom recognized.

Intuition, however, can be developed and stimulated by a proper course of study and training, this study being known as "Ontology," or "the true science of being, following the law, "Man, Know Thyself," which will bring about the unfolding of that "Power Within," which can only be attained by growth, for man cannot be translated to this condition.

As intuition is the power that will assist man to recognize opportunity, just so ambition is the qualification that will urge us to grasp and utilize it, for ambition is that inordinate desire to attain knowledge, power, rank, wealth or eminence in some particular vocation, and is the great driving force underlying all action.

. After we have recognized and grasped opportunity, imagination will assist us to develop it to its greatest capacity, for by imagination we form a mental image of our desires and bring absent objects and perceptions to the mind, the result being measured by the vividness and truth of our mental representation.

The foregoing attributes, however, must be accompanied by will-power and determination, for unless they are so accompanied there will be no concrete result, but only a pleasant day-dream; those who do not develop and use these powers usually bewail their fate, as they call it, not realizing that each and every one bring with them into this world the attributes and organs by which they cultivate their natures here, so their success depends upon the cultivation and development of these mental and physical attributes.

Until such time as the individual becomes conscious of the inherent powers within himself and attains the knowledge of how to develop and use them, he will not recognize opportunity when it knocks, and if perchance it is thrown his way he will be powerless to act.

In the foregoing we have commented on the qualifications necessary to recognize and develop opportunity to its fullest extent, but a still greater mental endowment is the ability to "create opportunity," and this also is only possible by the proper development and utilization of the aforementioned attributes of the mind, for your mind is the creator of your destiny, it not being left to blind chance or fate as often supposed.

To better understand this we must examine the origin and development of the subjective and objective minds of man.

In passing, it should be stated that while we use the terms objective and subjective mind as being one of the accepted expressions of the modern psychologists, we do not fully endorse their views as to the nature and power of those respective minds.

First, then, as to the origin of the subjective mind. We find that it came direct from the substance of Deity, and when the edict went forth, "Let us make *man in our own image*," the Supreme Consciousness coalesced within Itself quantities of Its particled portion until mind forms were created.

The atoms were drawn together by the power of attraction, and it was thus that the subjective minds of men were born. Let us illustrate. Imagine the atmosphere to be the Supreme Consciousness and look forth into it on a cloudless day.

The atmosphere itself is a homogeneous substance and is invisible, but after a while you may see a gradual condensation of some portion of the atmosphere; a center is being formed, a cloud appears which is of the same nature of the atmosphere, but sufficiently condensed to become visible to you. It is in this manner that individual minds are born out of the ETHER.

Take another illustration, a pan of freezing water. At first the water is homogeneous; then there is a lowering of the rates of vibration of the atoms that compose that homogeneous mass; gradually some tiny crystalling forms are drawn together, and small pieces of ice are formed in the pan.

The ice is of the same nature as the water, yet is separate and distinct from it. It is in the same manner that the substance of Deity is condensed and the individual subjective minds of men are born.

This subjective mind is the Divine nature of man because it comes direct from the Great Universal Consciousness, because its evolution was entirely subjective before it reached this planet; and because it now functions normally on the plane of causes—the mental plane—it is the intuitive portion of man.

The objective mind evolves entirely upon this planet, is an offspring of this particular period of evolution, and its nature is the result of its objective growth and physical experiences.

The objective mind is the reasoning, or intellectual faculty, which becomes educated through external means, and is that faculty which is taught to reason.

If it were not for the objective mind we could not feel; it is sometimes designated as the brain intelligence; and because it gains its knowledge entirely from externals it is more often wrong than right in relation to true causes.

It only takes into account effects and phenomena, and then, not having all the effects, in most cases it is incapable alone of deducing a right conclusion.

Both the subjective and objective minds have the power of creating; the great trouble, however, is this—the objective mind has acquired that great bugbear, fear, which is the mainspring of its action, hence the creations of the objective mind are the product of fear, or are colored by fear, while the subjective mind, being a part or offspring of the Divine Consciousness, is man's proper guide.

This being the plain matter of fact, we must, if we wish to either grasp or create opportunity and successfully evolve it to a successful conclusion, utilize every opportunity to gain the necessary knowledge to develop to their fullest capacity the qualifications and attributes needed.

In this respect I have found no better means of attaining this knowledge than through the old and tried teachings of the Rosicrucian Order.

PENSATOR.

A Brother of the Rosy Cross or the Adept and the Neophyte

A Story of Certain Experiences of the Soul Through Egyptian Initiation

By Agrippa, 32°

(Editor's Note: We are pleased to present this month the first installment of a new story written by one of our highly beloved members. It is a remarkable story of initiations, investigations, experiences, and revelations in the lands of mysteries and in the temples of the ancient sciences, and it will prove to be highly instructive to Free Masons as well as Rosicrucians, and in fact, to the occult world generally. This is one of the most valuable contributions to Rosicrucian literature for many years and we are happy that it was written by one of our enthusiastic members and contributed to the literature of the Rosicrucian world through the medium of our publication.)

PROLOGUE

One afternoon in late December a friend and I sat on the terrace of Shepherd's Hotel in Cairo, discussing the much-mooted question of the age, of Egyptian civilization. We looked out over the city of many tongues and races and harkened to the music from the hotel orchestra as it played for the amusement of the guests.

"Why," said my friend, "do you not write a book which will tell to the world many of your strange experiences and something of your life? As one who has travelled much and who holds the position you do in the Brotherhood, it seems to me that you should place some, at least, of your life on paper so that others may learn from your experiences."

I replied that I was no great person, only one of many who were students of nature and who had for years searched in many strange places, trying to learn of many of the hidden wonders of the world, and one who, because of my studies, had come in contact with much which the ordinary man did not and could not learn.

"And another thing," said I, "if I write of these things, many will not understand. The world is not interested in forgotten and secret teachings and lore, especially in tne West, where man thinks he has not the time to meditate and study that which he cannot turn to business increase."

"I believe that there are many," he replied, "who will be interested and glad to know that there are other influences at work in the West, in a secret way, for the good of America's national, religious and educational growth. We hear so much these days of Reds, of Socialism gone rampant, and of the new Knights of the Invisible Empire. Let the world know that there are thousands upon thousands who are working for the increase of the Real Brotherhood of Man and for toleration in religion and in every walk of life. Let the world know that man is not all selfishness and that there are many good hearts and true, who believe in the One God, Brotherly Love, Relief and Truth, and who are willing to suffer much if the truth can be found."

I have thought many days, yes, and months, over this suggestion and at last I have decided to give a little of my life to the public, not asking them to believe, if they can not, that which I have written, but that they will accept my story as a tale to pass away some of the long hours of the evening, or as the solemn truth; it matters not to me which view is taken of that which you will find herein, for sometimes truth is stranger than fiction and experience stranger than the dreams which come in the small hours of the night.

As I write these words, Japan, one of the great nations of the world, has been brought to her knees and humbled in the dust by a cataclysm which modern science hardly believed could happen. It only shows us that the Hidden Secrets of Nature are all far from being known and while we have in our midst the Electrical Wizard who can make and control lightning, while we have with us the Botanist who can change the form and habits of plants, while we have the Astronomer who can tell us in a moment the nature and distance of the fixed stars and planets, giving us their names and weight, telling us of the coming of conflicts and eclipses, yet we see that all things are not yet known and that the shape and form of this earth is not yet stable. Again today there is opening to us new knowledge of the mind in the laws of psychology, and the Society for Physical Research brings to our minds new knowledge of that soul mind. Then let us, as humble children of the Creator, try to learn every day to do and to dare, and so, with these few words, I will begin the story which I am to present to you.

CHAPTER I

I was born in the latter half of the last century. My father was a clergyman of the Anglican Communion and my mother was the daughter of a physician. My father was a hard-working parish priest, thoroughly endued with the love of his work and with a strong faith in God and man. He was rather of a practical nature, doing much constructive work in a religious way and also restoring and building many churches. My mother was likewise very religious, of a literary type, leaning largely toward the mystical and transcendental. She wrote much of a religious nature and delighted to spend long hours in prayer and meditation. It is, I am sure, owing to her early influence and our close association that the mystical side of my nature and my love of knowledge, for knowledge's sake, has held such sway in my life, for she and I were always great friends and chums, perhaps because I was the only child, but likewise because always there was a strong bond of affection between us.

My first remembrance of things in this life takes me back to a large, grey stone Gothic church covered with ivy, in one of the New England States, and the Rectory which stood beside it, a large colonial house with a row of great pillars before it and a broad lawn which spread its greenness to the street. Books and church seem to have been my first thoughts. Among other things I had a great St. Bernard dog which, one day I remember at service time, led me straight up the middle aisle of the church into the chancel,

where my father was saying the morning office. I was only a little lad but I can remember frantically holding back the dog, who went upon his way as if no one was holding on to him.

The next thing I can remember is a sickness unto death and a hurried sending for my father, who happened to be away. I can see yet the large oxygen tank as it stood beside my bed. I remember my wonder at the size of it and my desire to know what it contained and I remember my father's unfailing care of me through it all. So from that time on up through childhood and early manhood has the influence of the church and my mother played a large part in my life.

My schoolboy days were like any other lad's experience; the usual joys and sorrows, the usual fights, victories and failures, the usual carelessness and my first love affair! Do we ever forget that? Even yet sometimes my mind goes back to that pretty golden-haired lassie whom I courageously kissed in the hall one night after the young people had been with me for a little festive evening together.

I look back with an aching heart even yet to that time, when, only seventeen, my mother was taken from me. I can feel my own heart bleed and how well I remember the suffering of my father and the long lonely days, during the summer months, which we spent together. It was my mother's death and the desire for change that led my father and me to take our first trip overseas to old England and the continent of Europe, and it is largely that influence which has led me into my chosen calling, which is that of Archeology and the development of my life's work.

My years in college were like those of most young men; the same careless desire to sow wild oats, but also a desire to stand at the head of my class, which I must sadly own I did only a few times, rather by accident, I think, than otherwise. Happy days were those spent in the city of brotherly love, Philadelphia, and then there comes back to me with a thrill, that time when my father told me that I was to finish my education in England and that I should soon be in Cambridge, that beauteous old college and university town of Britain's Isle. How well I remember the old Bishop who was the friend of my father and who took such a deep interest in me. I can see him yet, coming to see me, and remember my calls upon him. A dear, kindly old man, full of faith and love for all. I was studying Theology then and was expected to enter the church, and it was my interest in Ancient History, in connection with the study of the Bible, which drew me to Archeology and which sent me poking into Mexico, Peru, Yucatan, Palestine and Egypt, being of an inquisitive disposition. Yet out of all my travels and from all my work nothing holds me as does Egypt, in her majesty and beauty, and if you will accept this tale before I am done, you will see that my life and my past have a bond there which holds and will hold forever.

As I wrote some time ago, my mother had certain mystical and transcendental tendencies, and so it is not strange that I entered a Greek letter fraternity at college. This relationship I enjoyed very much and when in due time the opportunity came to join a Secret Brotherhood, I accepted the chance and after due time took my first degree in the chain which has led me into this path.

Soon after receiving this degree in this Brotherhood, which is esoteric and at the same time exoteric, I was given my first opportunity to go to Peru, where we were to study so that we might learn something of the vanished race of the Incas, that mighty nation of men who dominated all of South America west of the Andes and who penetrated into Central America as well. Where these ancient people came from and where they got their civilization is yet a problem to be solved. This experience gave me my first taste for real archeological research and study.

Upon our ship landing at Lima, we went, after a night's preparation, to Cuzco, the ancient capital of the Incas, where I spent many days studying what little I could find of this vanished race There it was that the Incas reigned and believed that the Sun was at once the ancestor and founder of the Inca dynasty. The Sun, they believed, was the real ruler and the Inca king ruled as his vice-regent, and the Sun was called by them "Inti," which means "Light." In this connection it is interesting to note that the Inca then was the Sun of Light, just as a certain school of the Brotherhood hold that Phree Messan, being Egyptian words, mean also the same thing and that he who belongs to the Brotherhood is truly a Son of Light, for we are in truth in search of Light, which is knowledge.

In ancient Peru we learned that the villages were built so the inhabitants would have a clear view of the East so that each morning the nation might unite in saluting the rising Sun, called by them the Lord of Light; in fact, the worship of the Sun played a great part in the life of the people, and in every city, and in smaller villages, was to be found a temple to the Sun. While at Cuzco I saw the ruins of that temple which no doubt was the most magnificent that man ever made for the worship of the Lord of Day. Now, of course, it is a ruin, with only a very little of the hewn-stone casing remaining and greatly overgrown by trees and bushes, but that we may have a true description of it, as it once was, I will tell in a few words what it was when the Spaniards took Peru.

The Great Temple was the largest in any part of the land; the main building was of vast size and was well built of stone, rarely, if ever, equalled in the world. The roof was of timber, heavily plated with solid gold—for that reason these men of old called it the "Palace of Gold," and about all the apartments and outside the edifice was a six-inch band of precious metal which was the frieze. Great doors opened toward the east; at the other end of the temple was the altar and above the altar a great golden disc which reflected the light of the Sun itself. This disc was studded with jewels and was formed to represent a human face. Around and in front of the sacred disc were the sacred mummies of the mighty Inca kings, seated upon golden thrones. About the main temple stood other smaller buildings, where abode the gods who formed the train of the Sun.

The principal minor temple was dedicated to the Moon and was honored with a silver disc of Luna, and about this altar were seated the mummies of the queens. Other chambers in the temple were dedicated to the rainbow and the lightning; also the stars of heaven. Strangest of all, about these buildings were trees, flowers and animals, all of wrought gold. All vessels for the temple use were of gold, as were also the pipes which carried the water for the many temple uses.

The power of the Incas caused the worship of the Sun to supersede all other worship in the Empire, and this worship spread throughout all the region of Central America. As in other lands, pillars were built to honor the Sun, and, as in Mexico, human sacrifices were offered in Peru. What a people these ancient ancestors of the quiet Indian of today must have been!

Shall I ever forget standing upon the top of the Pyramid of the Sun at San Juan, Teotihuacan, and seeing the sun rise on a beautiful winter morning in Mexico soon after I had finished my work at Cuzco? This Altar Temple, for such it is, was built probably about the year 674 of our era; it is known as El Sol. It is 216 feet in height and has a base about 761 feet square, and the top is reached only after climbing a flight of sixty-eight steps. There stands in Mexico this pyramidal altar to the Sun, built at great pains and expense, and who can say but that it, too, was influenced by the pyramids of Egypt and that here in this beautiful Mexican valley our brethren of another day did as Craftsmen ply their trade, which in due time was to bring into being the desire to build a temple not made with hands?

So these men and women of the past did in their way worship the Supreme Architect of the Universe, thinking that he dwelt in the Sun, and who shall say that he who seeketh shall not, after all, find that for which he sought? Did this light of civilization which we see in the West receive its impetus from that which was kindled early in the history of the East when Egypt, the mother of nations, came into being and built her pyramids and her temples to the worship of Ptah and Osiris?

About this time the revolution which had been long brewing developed in Mexico City, involving General Diaz, Carenza and the well-known bandit leader, Pancho Villa. Of course this put a stop to any further definite work by our party, so we prepared to return by way of Yucatan, taking a hurried survey of the many ruins in that state, which are to be found at Chi-Chen, Kahba and Uxmal. These we had hoped to uncover and bring to light in their entirety, but such was not to be.

We hired more Indians, with their sumpter mules, and began the return towards Merida, there planning to take the train for Campeachy, where the whole party expected to take ship for the United States.

Before starting on our return, we talked over the question as to who would go with the Indians and baggage train. The rest of the party, numbering ten white men, were to go in our Ford touring car and truck. I did not think there was any special danger, and, as I was well armed and a good shot, I was appointed to stay with the baggage and specimen cases which were to be sent to the Museum in New York.

The sun was just rising over the eastern hills as my associates, with their cars, started over the uneven roads for the sea. I busied myself in seeing that the mules were fairly laden with their loads and that the girths were tight. Jose, my Indian boy, who had been with me during our sojourn in Mexico, and had a great fondness for me, was also a good shot, and was armed with a Winchester repeater of heavy bore and carried side arms. I also had side arms and an extra heavy Savage which had done me good service on many hunting trips in the States. From our supplies I armed my Indians and gave each of them one hundred rounds of shot. They had also their machettes, and we made quite a war-like appearance. All went well the first three days of our journey, but one evening, when we camped, one of my runners went to the village of Indian huts nearby to buy some needed supplies. He came hurrying back and said that he had heard of the taking of Vera Cruz by the United States Navy and he said that the Mexicans and Indians in the village looked ugly and that they were drinking and cursing the Gringos. This news did not worry me, especially, as I thought we would push on to the next town of Kaua, where we might stop for the night and find a quieter people. So re-saddling the mules, and all the men looking well to our arms, we went on. The night was beautiful, with a full moon overhead which lit up the surrounding hills and the heavy verdure as bright as day.

In the front of our cavalcade rode Jose and a trusted Indian; then came the long lines of laden mules, guarded on either side by mounted men. Besides the mules ran the pack drivers and I, with my rifle across my saddle pommel, rode in the rear. As we advanced, having passed quietly through Kaua, I noticed a deep ravine upon the other side of which I knew was the old town of Merida, which was built upon an eminence, and just beyond the town was the old deserted Franciscan Monastery which lay in ruins. Sub-consciously I thought to myself, "Here is a fine place for an attack." Hardly had the thought come to me before I heard the crack of a rifle and I saw the Indian riding with Jose quietly slide from his saddle to the ground, with a bullet in his head. Jose returned the fire and then pandemonium broke loose. From every tree and boulder there spat flames of fire, followed by the jubilant cry of a bandit. Fortunately, Jose had presence of mind enough to turn the leading mule back, so that in a few moments we had the mules behind us under the cover of a rather high hill around which we had just come. Once in a while I would hear a thud and see a body come hurling out of a tree where a bandit sharp-shooter had met his end. Our men remained cool and almost every shot told, but the moon was getting darker and I knew not how many were against us. As the moon went down, the firing of necessity grew more desultory and I told my men not to waste their shot unless they could see something to shoot at. During the long night I dared not close my eyes, but kept watch over my men and the pack mules, with their precious loads. As the sun peeped over the eastern mountains, casting long shadows along the ground, the bandits opened fire once more. I now began to get worried; I had lost fifteen men and another eleven were wounded, which left me only twenty-six, counting myself, and the bandits seemed to be increasing every moment. I gradually drew my men closer and closer, so as to have a better protection behind the hill from which I was firing, and to keep them within hand. Jose fought beside me, shooting carefully and as coolly as if he were in a shooting gallery at a festival fair.

All at once the enemy stopped firing and all was silent. Above me I saw the vultures already gathering for their expected meal, and in the distance I heard the booming of the church bells in Merida, calling the faithful to early mass, and I remembered that today was Sunday. The silence continued and my men began to get uneasy and to expose part of their bodies. One lad who

had been hit in the shoulder and the thigh was crying pitifully for water. I had some in my canteen which was slung over my shoulder, and, as the silence still remained unbroken, my heart over-ruled my better judgment and I stepped from behind the fallen tree which had protected me, to go to him. Hardly had I stood upon my feet when I felt as if a white-hot iron had passed into my throat, a blazing light passed before my eyes, something rose and choked me, and all was blank.

CHAPTER II

I felt a strange lurching motion; I could dimly feel that I was being carried in some manner, but I could not think how; it seemed to me that a dreadful fire scorched my back and now and then a fiery pain shot through my throat; once more something seemed to clutch me by the throat and I lost consciousness. * * * * *

A cool breeze was passing over me and, though very weak, I had a feeling of comfort and cleanness that made me shut my eyes. I heard whispered words in Castilian beside me: "Will he live, think you, Padre?" I heard another voice reply: "If the bandages remain tight and if he can be kept quiet." I felt a cool hand upon my head and a liquid was poured between my lips, which I let flow slowly down my aching throat. The elixir tasted of the freshness of the woods and brought with it a feeling of ease from pain and care. I felt a presence beside me; a cool strong hand was placing a bandage about my throat; a gentle, cultured, manly voice said to me; "Do you feel at ease, Senor?" I opened my eyes wider and saw standing beside me one who appeared to be a Padre. He was straight, with almost a youthful figure; he had white, shapely hands, rather those of a physician than a monk. He was clothed in a black habit of the usual shape, but at his girdle, instead of the usual crucifix, there hung a black cross and upon the cross was painted in delicate tracery a blood-red rose; his feet, as usual, were shod with sandals; he was smooth shaven, with a strong chin that showed determination and his nose had that delicacy of form which depicts the man of bluest blood. But it was his deep, black, piercing eyes and kindly smile that appealed to me the most. Seldom, indeed, has it been my pleasure to look upon such a face. Love, kindliness, honesty and uprightness were there in all their pristine strength.

"Padre," said I, "how is it that I find myself so weak and in your care?"

"That I will explain to you when you are stronger," said he, "but enough now to tell you that your servant Jose, though wounded and bleeding himself, carried you here to safety and to health."

We had been speaking in Castilian, but now he turned and asked me in the best English if I was not an American. I told him he had guessed truly.

"Enough," said he, "you are safe here with me and I have no fear that you will be disturbed till you are able to make your own way to the coast and from there home."

"Will it be long, Padre," I asked, "think you?"

"That I cannot tell; you have had a wonderful escape and if you had not lived a clean life and been young in years, even I, with my herbs and knowledge, could not have saved you."

"To you, then Father, I owe my life," said I

"No," he replied, "you owe me nothing. But trouble not yourself now; I am glad you feel so strong and I know Jose wishes to speak with you. I will send him in."

In a moment Jose was at my bedside and shall I ever forget the joy of the good fellow as he saw me in my right mind again, for I learned afterwards that I had lain in this cell in the old ruined Franciscan Monastery for seven long weeks, fighting in my delirium for my life and with the bandits. Seven weeks had this kind monk cared for me and what I could not understand was why I had not been made prisoner. Jose left me and returned with a bowl of broth and some fine white bread made from wheat which I had scarcely tasted since I had left the ship at Lima months before. I felt much refreshed from this repast and asked Jose if the Padre was about.

"No," he replied, "he has gone forth to see the sick and to gather herbs from which he makes his medicines."

I lay, then, in what appeared to be the cell of a monk. The room was small, but a large south window admitted plenty of light. I lay in one corner, some distance from the wall, upon a bedstead which Jose had made for me. On a small stand before the window stood a neat, native bowl and pitcher. Across the room and almost before the door was the pallet upon which Jose took his rest. In another corner I saw my side arms (I suppose my rifle had been lost in the melee) with my garments. Indeed, it was a veritable miracle that I was alive to tell the tale, for it was only chance which had decided Jose to carry me to the old monastery and and only a finer chance that I had come in contact with my medical Padre, for physicans even yet in parts of Mexico are few and far between.

I continued to gain under the care of the father and he made many long hours pass with his conversation and tales of travel, for he seemed to have been everywhere and seen everything I made bold one day to ask him how he, a man of education and culture, happened to be in the out-of-the-way town of Merida.

"Oh," said he, "what matters it where one is: my duty and pleasure in life are to heal the sick and bring happiness to others. That I can do here as well as elsewhere; these poor Indians and Mexicans need my care and when I have done my work here I will change my name and go elsewhere, there to continue my task."

"But," said I, "how can you do that? Are you not a professed friar and how, then, can you guide your own footsteps?"

"No, there you are mistaken," said he; "I am not a friar, as you suppose, but I belong to an Order that is older than the United States; older, yes, than Mexico in its Aztec Empire and the Spanish occupation as well. Yes, my son, older than the nations of Europe and Asia; even more, my Order goes back to the days of Egypt's glory. My existence here is only an incident in my life. Through my knowledge am I able to help and assist my human brethren; that is my task and it is the one I love."

"A goodly task," said I, "and if you are as successful with all cases as you have been with mine, then, indeed, you must be happy."

"Happiness is not all," he replied, "but it is service and the opportunity which brings contentment, which is akin to happiness."

"Tomorrow, perhaps, I will receive a message that will take me hence. I never know. In the night or in the day the messenger finds me and I obey, as do all others who have the same alle-

giance as I. But enough for now," said he. "I wonder, now that you are so much stronger, if you would not like to see the building which has housed you for so long."

I told him that I would like to see the monastery.

My conductor led me slowly from my cell. I found that we were upon what had been the second floor of the building. Up and down the long corridor were other cells and many larger rooms, one with a few old mouldering shelves which, no doubt, in days gone by, had been the library of the Order. As we went in and out of the many rooms, the hollow sound of our footsteps awoke the sleeping bats which, leaving their places with the owls upon the walls, flew about our heads. We descended by winding stone steps to the floor below; here we disturbed the lizard and the creeping things which scuttled away before us. On this floor almost all was in ruin, the walls were broken and defaced, even the rank vegetation had crept in through the doors and windows and had enlarged the breaches in the decaying walls. The Padre pulled up, by a great iron ring, a trap door in the floor, and taking a torch he lit it and we descended into the crypt. There we saw many altars, many of them partly covered by stones which had fallen from above. We entered another long apartment where reposed the bones of the monks which had died. They were laid, some in stone coffins, others on the stone slabs of the floor. On we went, through this room into another smaller one which was literally full of all parts of the human frame. The Padre told me that there was an opening in the floor above and these were the bodies of Indians who had died of the cholera many years ago. From the crypt we went into the open air and there I saw that the monastery grounds were altogether about five acres in extent, with a great heavy wall all about it which was forty feet high and eight feet thick, with a broad walk all about the top of it; a very Gibraltar of another day. The Padre told me that it had been built to act as fort, village and monastery in 1520, and was not completed until 1600, before our English ancestors had set foot on New England soil. The material was of hard flint firmly embedded in mortar which seemed to be as hard as the stone. The Franciscans who ruled here were driven away in 1825. In front of these ruins, toward the city, were two fine old churches and about them were to be seen crumbling walls and rank vegetation. The cross was everywhere and on everything, bringing together, in its symbolism, the old and the new. We wended our way back through broken doorways and dilapidated surroundings to my cell, where I was glad once more to seek my bed.

In the afternoon my Padre physician visited me again and I asked him how he could protect me? For I had noticed, as I looked over Merida, that the city was in a state of excitement. I had seen couriers coming and going and had noticed in the great square ragged soldiers drilling.

"Fear not," said he, "none will disturb you here, for as much as I am with the people yet they look upon me as a magician or a wizard; it is true they consider me of the white variety, but still they hold me in great awe. Really I am glad of it, for here I can be alone and pursue my studies, gather my herbs and only descend to the town when I wish to be with my fellowmen. Will you not come into my study? It will be a change for you and you can amuse yourself there while I go out to care for a dying child whom I still hope to save to be a comfort to his widowed mother."

In the Padre's study were a few books, a very few large volumes; these were in Greek, in Hebrew, in Arabic, and in one I noticed the name of a great philosopher who had dwelt in Damascus in the year 1350. Some rolls of papyrus I saw safely lodged in a steel container. On taking out the rolls I saw that they had been carefully patched in many places with some kind of transparent stuff which held these old leaves from the Nile Valley together. On a chair near the table was a small Greek New Testament, well worn and marked; on the other wall were rows and rows of little clay jars of native Indian ware, all carefully labelled in Latin and closely sealed. Below these, in large clay presses, were leaves of many well-known plants, and others which I did not know were drying under pressure. A small couch covered with skins was in another corner and the grained stone ceiling had figures of the eagle, the man, the ox, and the lion—the well-known symbols of the four Evangelists. These I suppose had been done by the hand of a Franciscan Brother three hundred years before. While sitting here in meditation, I felt that I was strong enough to try to get to Campeachy. I wondered what had become of my companions and was anxious to know if they had reached the port safely, for if they had, they should be in New York now. If this was the case, then they must have thought that I had run away with the specimens or that I had been killed.

CHAPTER III

After a week more in the old monastery, my surroundings began to pall upon me and I broached the question to the Padre as to how he thought I might get to the sea.

"There is only one thing that comes to my mind," said he, "and that is to disguise yourself as a friar and in that manner gradually get to the city."

"Splendid suggestion," said I, "but can I speak Spanish well enough, do you think, to try to travel alone?"

"Yes," he replied, "and if you get stuck on the Spanish, turn to the Latin, for they will think you a priest and it will not matter if that is not very good."

The more I thought of this suggestion the better I liked it, for I was indeed anxious to get in touch with the authorities of the Museum in New York.

The next morning the Padre called me to him and there I found ready and laid out for me a complete Franciscan habit, sandals and all.

"Put those on," said the Padre, "and come with me. There has been much talk about your disappearance after the fight. Most of the bandits think you are dead, but if they thought you were living they now surely would make every effort to murder you, for you wrought much havoc among the band and it would be very bad for them if the news should get to the coast that they had set upon you. Before you change your dress, let me try a moment what my razor can do for you."

He went to a cupboard and took from it a fine old razor and other necessaries. He gave me a clean shave, as my beard had been growing ever since I came to Mexico; not being satisfied with that he cropped my hair in the monkish way, and also cut the tonsure upon my head.

"Put on the habit," said he, "then come and look at yourself in this small mirror."

I did as he requested and could hardly believe my eyes. There, looking at me from the glass, was a rather pale, sallow face, with a small firm mouth, a nose that if anything was a little inclined to that form called pug. The eyes which were looking at me were of a steel blue, which showed my Anglo Saxon lineage. About my throat were the loose folds of the cowl and the only thing that reminded me of myself was a dark red scar in the throat not far from the jugular vein.

"You are not yet changed quite enough," said the Padre. "Your skin should be darker to go well with this climate."

Taking a jar of stain from his shelf he rubbed it well into my face and hands.

My hair was always of a brownish hue. This the Padre noted and, taking some black from another jar, I was soon changed into the finest blue-eyed Castilian you ever gazed upon.

"There, my young friend," said he, "your best friend would never recognize in this dark, olive-hued, blue-eyed friar, the heavily bearded scientist you were before you came to dwell with me. Let me give you a real test," said he, "and at once you had better carry your pistol beneath your gown for safety's sake, but I do not believe they will know you. Let us descend to the town and you can go with me as I make my sick calls."

I must own I felt strange to be thus dressed and it took me quite a while to get used to the sandals and the flowing skirts; however, I blessed all who paused for it and we slowly entered the main streets of Merida.

"I have a patient, in fact, it is the Bishop himself, who dwells in the old palace in the square," said the Padre, "let us go there first."

So into the very heart of the city we went. On every side, priest, peasant and soldier rubbed arms with me and none even gave me a second look. Once, when I stood without the Bishop's palace waiting for the Padre, one of my Indians passed directly by me, looked at me squarely, too, and went on. For a moment I was fearful, for he had been a faithful fellow and very fond of me and I longed to ask him what had become of the other men, mules, and above all, my specimens, but I dared not. After this meeting I became more courageous and took pleasure in watching the changing scenes before me. The usually deserted square was quite lively, the lads and lasses, the Indians and Mexicans all being so interested in the revolution that many of the stores failed to close for the afternoon siesta, and most of the Indian women, instead of spending the afternoon smoking cigars in their hammocks, spent it in gossip on the square.

I was surprised when the Padre touched me on the shoulder and told me we must be going. Back we went to the old monastery and there I spent my last evening with the kind Padre.

Jose spent the evening cleaning our pistols and oiling them and I conversed with my physician.

We spoke of many sciences, particularly the new knowledge of electricity which was coming into being, then I said to him that it must be very satisfying to have great knowledge.

"No," said he, "there is no pleasure in having knowledge unless we can make use of it. That the Brotherhood to which I belong teaches and expects its fraters to practice, for behind all known scientific truths are those greater or occult ones which can be found only by much search. For instance, the physical and material scientist who is searching for more truth for material gain only, all against his will, is an occult scientist, for that which he is trying to find is to him occult or hidden; therefore, I say all men seeking for greater knowledge are Occultists.

"Then again, we know that matter and spirit are the different manifestations of that which the occultist calls Cosmic Root Substance. Therefore, if spirit and matter are one, and, we are told that "In Him we live and move and have our being," then both matter and spirit are part of God; so the Occult Scientist is led by his studies to see God in everything, high or low, noble or base, material or spiritual.

"The physician Paracelsus writes of the four spiritual beings; the sylpho—the spirit of the air, the undines— the spirits of the water, the gnomes —the spirits of the earth, and the salamanders— the spirits of fire. These spirits, these beauteous creatures all cannot see, but they exist, we know, and this have the Rosicrucians ever held. The study of the spirit teaches us that Spirit is the most active and wonderful principle in the cosmos. If the occult scientist, then, studies matter and the spiritual manifestation of that same thing, then are we spiritual scientists, for we worship God in spirit and in truth."

I had read of the Rosicrucians in books but I had never believed that there was truly such an order and I let the Padre's remark pass. It is true that I had read that their chief duty in life was to heal the sick without charge and to find an heir before their dissolution, but this friendly physician could have nothing to do with such a mystical and magical society. However, I thanked him for kindness and turned in to get a good night's sleep.

Jose called me early so that we could be up betimes and prepare for our journey by train to Campeachy, which I had learned was about one hundred miles from our place of abode, and as far as we could find out the trains were running regularly, but at that time in Mexico that was no guarantee that they would continue to do so.

After a delightful breakfast, prepared by the Padre's own hand, he drew me aside and said he wished to have a parting chat with me, for he might not see me again and he wished me to remember one thing especially.

He gave me the only chair in his study, and seating himself on the couch he began:

"There is a Frater of our Brotherhood by the name of Cleo. He is an adept in Alchemy and he gave me these words which have to do with the Alchemy of Desire. As you are still young I will give them to you because I wish all might realize the tremendous power of Desire in their lives: 'Be careful what thou intensely desireth for it will surely come to thee.' How often we have realized the truth of this statement, when, having set the wheel of desire in motion, we obtain the longed-for desire at a time when we no longer wish for it. We started the working of the Law and the Law must be fulfilled. The laws underlying Time and Space do not work conjointly with the laws of Desire, unless specially evoked, consequently the effect of the Desire often comes at an inopportune time, so far as the choice of the Ego is concerned.

"Only after many bitter experiences does the Ego awaken and begin to recognize some of the laws working on the different planes of activity. Oftentimes these experiences are productive of so much anguish the Ego almost ceases his activity. Cessation of activity is Death. To live

we must be active, we must desire. Desire was the originating, and is the impelling force of the world, which carries all of us onward to the goal of evolution.

'When the Ego begins to differentiate between the joyous and the sorrowful results attained from his desires, then he develops Discrimination. Discrimination is one of the first definite steps which later leads the soul to God. It is the Life of Mercury, the Child, which leads the Pilgrim to Paradise.

"Mercury is the Alchemist who transmutes Impulse into Will, that force which rightly selects and directs the desires of the regenerate Soul. Mercury is the Thinker, the Discriminator, who teaches the impermanence of the material and the reality of immaterial things.

"You have felt the anguish of unsatisfied material desires, you have turned from such because you understand the Law. If within your Soul there are aspirations for better, purer and more permanent desires, then Mecury has been born and he has planted a Rose on your Cross. Later you will become the Spiritual Alchemist who transmutes all his strong desires by the direction of his Will into an intense longing for God and His Light. Then you will blossom forth the full-grown Rose. You will know in the doing of His Will the true Brotherhood of Man, for you will love all, and in your consciousness you will realize the truth that 'All is One and One is All.'

"This is the Alchemy of Desire!

"So, young man, desire all good for yourself and for others; never let selfishness enter into your life. Work, ever work for others, and the privilege of life will ever be a joy and a thanksgiving to your maker. Now you must haste. Jose has already gone to the station to await you. Sit near him but let none know that you are together, for some might remember him as your servant. Good bye and may the Eye of the Thrice Great watch over you."

He clasped my hand a moment and was gone. I had looked my last on a true servant of men.

The train sped on toward Campeachy, stopping now and then at a way station to take on a few people going to the coast to trade. Most of them were dressed in holiday attire, for it means a great deal for these simple folk to go to a city and there mingle with the better and richer classes of the Republic.

None paid any attention to the friar quietly riding with them and, better still, when any person showed a desire to speak with me, I assiduously read my breviary.

We had been riding some three hours when I was violently thrown from my seat into the aisle of the car and the train came to a sudden halt. I picked myself up and, looking out of the window, saw a number of horses being held by an armed man near a clump of giant cacti. The people filed out from the train under the point of a few rifles held in the hands of the bandit band. They disarmed and robbed all, not sparing the women. I saw them take Jose's pistol from him as he had worn it in his belt and they took also a little United States gold from him which he wore in the same place. When they drew near to me I held my pistol ready, concealed under the flowing sleeves of my habit, but the giant who was going through the passengers, when he passed me, said, "Your blessings, Padre," and as I gave it to him he passed on down the line. In a few moments the band were again mounted and I saw them depart over a sand dune, riding at a gallop with the booty and the mail bags swinging over their saddles. I suppose we were fortunate in having no one hurt, but the poor passengers were much perturbed over the loss of their savings, although on the whole they took the matter quite stoically.

Jose came up to me with a rather woe-begone expression on his face but I told him I would try to make it up to him, so he was content. We walked together to the front of the train and there I saw that there was no chance to get to Campeachy that day at least, for the bandits had wrecked the railroad bridge and cut the telegraph wires. The next station was thirty miles ahead and the only way to get in touch with it was to walk, as we were in the midst of a small desert and no habitation about. One of the train crew at last started upon the long walk and the rest of the crew and passengers made the best they could of conditions which they could not change. The conductor suggested that some one try to get back to the station we had passed, but after walking back a mile or so they discovered that nothing could be done in that direction, for a bridge we had come over had been blown up and the valley it spanned was too precipitate for man or beast to climb. There was nothing to do but wait. As the evening approached I heard in the distance the strangest wailings and shouts, as if one were in mortal agony. Calling Jose, we started in the direction of the shouting. We walked between two high sand hills and before us I saw what had been an old church. Some Indians had gotten together in some way a bit of thatch and roofed it. It was made of the roughest adobe and into it I saw a procession of Indians entering. As I drew nearer I noticed in every man's hand a heavy leather whip, and, as they chanted, and at the end of the verse each man would give himself a heavy blow so that their bare backs were covered with welts and bleeding. I could not for the life of me decide why they ill-treated themselves so, for they reminded me of the Flagellate of the olden day and the Middle Ages. Anyway, I decided to try to enter the church and see what was going on. I entered without trouble and there was met by one of the strangest sights I ever saw. Over the altar was a life-sized crucifix but what a conception! Not that which we see so often, the cross with the corpus of Christ upon it. No! A cross with a figure that seemed to be that of a woman upon it. To the cross the corpus was bound with broad white cloth of some kind; about the lower part of the body was a grey skirt and the torso was clothed in a red waist with a large white collar somewhat resembling a sailors.' I could hardly believe my eyes! Before this sacrilege, kneeling in prayer, were the Indians I had seen enter. They did not notice my entrance or my departure; if they had, my life, even in my monk's dress, would have been forfeited. For these Indians were of the sect called the Penitents, a sect forbidden of the Church, a product of the Spanish-Mexican-Indian Missions. They carry on their worship in remote places, and are the most zealous worshippers and believers. Often during Holy Week they re-enact the Crucifixion and often does he who is crucified die upon the cross. It was a sight I shall never forget. These poor souls must have walked miles across the sand to worship here, and may they receive peace, even if their efforts to our mind are revolting rather than helpful.

We had a fair night's rest, sleeping on the

seats of the cars; in the early hours of the morning we were awakened by the whistle of a locomotive and found that a wrecking train had come from Campeachy and was immediately to take us upon our journey. We boarded the train and soon arrived at Campeachy where I immediately reported to the American Consulate.

The Consul, a Mr. Robertson and his wife, New Yorkers by birth, would have nothing but that I must stay with them till my ship sailed in two days, for I had been fortunate to find a United Fruit steamer which was about to clear for New York. I accepted kind Mrs. Robertson's invitation and how good it seemed to hear again our own language and to eat food cooked à la New York. It was impossible for me to get the stain from my face and the dye from my hair so at last I gave up and decided I would have to do as I was. Jose begged with all his might to go to the States with me as my valet, so at last I consented and today the faithful fellow is still with me and has become part and parcel of my domicile.

Mr. Robertson had a letter for me from the head of our party and I was much relieved to learn that when the letter was written they had sold all they could of our impediments, including the two motor cars, and were about to sail for New Orleans and there go by rail to New York. Doctor Cavendish told me to report to him in New York at once.

I could learn nothing of my specimens, mules or men and so, rather down-hearted at my lack of success and the loss of the specimens, I bade farewell to Campeachy and the Robertsons.

Ahead of me was a week of sea air and then home, and I hoped, also, a period of rest. I was thankful that I was alive to tell the sad tale of my loss, but I thought of the parting words of my Padre-physician, and desired with all my might that I might continue in my chosen calling.

After an uneventful trip, we arrived in New York too late to go on shore that night, so we spent the evening in the smoking room at cards.

The next morning in the midst of a heavy rain we were warped into the dock. I sent my luggage by express to my apartment, though there was very little of it, and gave Jose directions how to get there, and sent a letter of introduction to my housekeeper, to whom I had written from Campeachy. Walking over to Washington Square, I took a Fifth Avenue bus up town. It was still raining when I descended from the bus before the Metropolitan Museum of Art in New York City.

I was glad of the opportunity to get inside and away from the damp crowding mass of humanity which I had seen on my ride uptown. Walking briskly from the curb where I was dropped, I was soon within that treasure house of art and knowledge.

(Continued in our next issue)

Sub Rosa

By Paratus

In the February number of The Mystic Triangle, the article entitled "Benedictions" struck me as being particularly helpful in establishing a proper or constructive mentation. This is not necessarily an antithesis to that excellent article, yet somewhat of the negative side is herein touched upon, and reading both in conjunction might therefore be helpful.)

Let every day be Thanksgiving Day. Yes, even the day of failure, for when understood, failure becomes success; even the day of gloom, for gloom disappears before the desired Light; even the day of hate, for behind the most tragic mistakes of ignorant humanity may be perceived the essential Beneficence of All, the blessings in disguise through the law of good. There is no failure, no gloom, no hate.

Might not a leaf from the diary of an aspiring mystic serve as an illustration?

"The project on which I had pinned so much hope miscarried. In one of our widely distributed magazines I read an article filled with blatant vulgarity. Without my knowing at the time the planetary vibrations were extremely depressing. It was too much. I sat down and allowed failure to invade my consciousness. Gloom, discouragement, even hatred followed. My simple and austere surroundings, so fit for my present endeavors, became in my eyes sordid and unsatisfactory. A sense of futility weighted down my mind. I saw nothing but failure ahead.

"From the beginning of this affliction I was faintly aware of a warning voice, a whisper lost in the turbulence. I was deaf to it. Something like half an hour passed. Then the voice won: The Law! The Law!'

"Aroused as if from sleep I arose, breathed deeply, turned to the East and made an affirmation. Then analysis: failure begets failure, etc. Why was I not aware of that half an hour ago? No matter, I am aware of it now, and I will watch as Christ admonished his disciples. I have employed my mind in tearing down what I have built, as a result of previous failure to employ my mind rightly. This vicious chain I will break here and now.

"Later, at meditation, a voice said: 'It will be many a day before you overcome the effects of this day's depression.'

"To this voice I answered: 'I must conquer.'"

Perhaps it would seem that there is failure because I have called it forth. But am I not still free to call forth success? If failure brings forth of itself by the law will not also success bring forth of its kind? If I can devote half an hour to failure, I can devote the rest of the day and all succeeding days to success. What then becomes of failure? It becomes a mere means to success, and nothing in itself. The kindly Light must inevitably dispel all darkness; all that is hateful must disappear as ineffable. Love is found to pervade All.

Let it then be repeated: Watch! Every moment of discouragement and doubt is dearly paid for. By the same law every moment of truly constructive mentation brings its blessing. There is, then, no reason for discouragement or doubt, since we do not wish to make matters worse, but better. On the other hand there are, as every mystic knows, reasons for sympathy in a very high and inclusive sense. We are able to think only a certain number of thoughts. In proportion as these are truly constructive, that is, kindly, optimistic, fraught with purpose and belief, so will the success of our tomorrow be. Watch!

Modern Alchemy and Transmutation

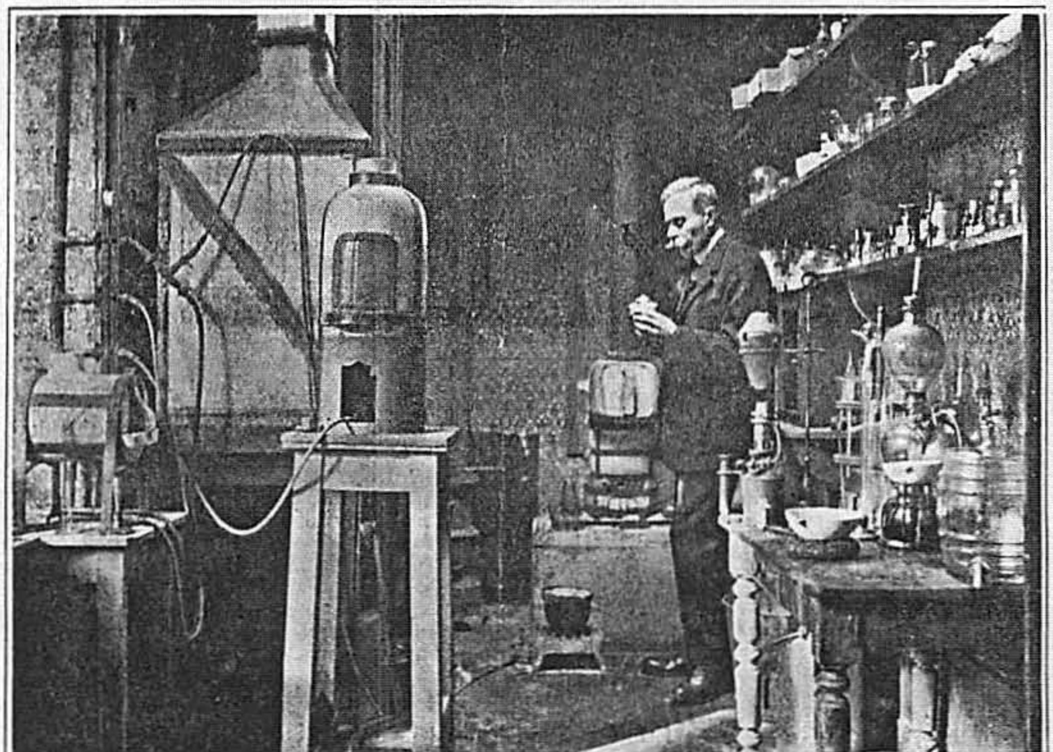
How Jollivet Castelot, the Modern Douaisian Alchemist, Transmuted One Gramme of Gold.

By Fra Fidelis

ON THE 24th of January, last, "Le Figaro," Paris, reported, in full, the transmutation of silver into gold by F. Jollivet Castelot, the venerable president of the French Alchemical Society and the publisher-editor of "La Rose-Croix." In fact, hundreds of other publications, throughout the world, carried items on the striking achievement. Reference was made to these Castelot tests in the Mystic Triangle, May last, page 69. The Castelot formulae were published in the January-February-March, 1926, numbers of the "Rose-Croix," a copy of which was sent to the translator by the great scientist, and the April 27th issue of the "Montreal La Presse" carried the complete report, with the illustrations herein republished.

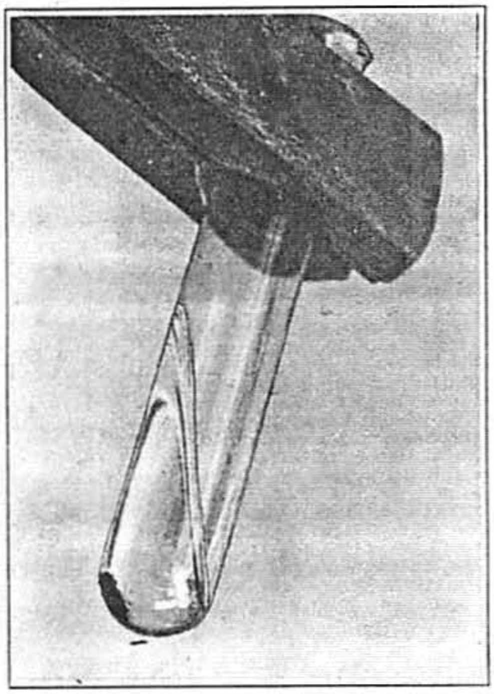
The following careful translation of this official report is published for the first time in English. It must be noted, however, that the French text is ambiguous, at times, unintentionally or deliberately so; therefore, due allowance should be made if the English text be not altogether as clear and specific as some of our readers would wish. Furthermore, should any sentence be mis-thoroughly understood, write your Editor, who will endeavor to secure and supply promptly the desired information. In the translator's opinion M. Castelot has thought advisable to omit data necessary for a proper repetition of the tests, and the wisdom of this conduct, if it be indeed the case, will be apparent surely to all true Rosicrucians. Yet kindly remember, too, that many trustworthy alchemists and chemists have testified publicly to the truth of the results obtained by the experimenter. Furthermore, as is well known, a few members of AMORC, including the Beloved Imperator, have obtained equally satisfactory results, as in this case. The lower-case letters throughout the text, which are placed in brackets, refer to the translator's annotations and are inserted to aid readers unfamiliar with even elementary chemistry. Such annotations appear at the close of this article. M. Castelot expressed the wish that the fullest publicity be given to his experiments in transmutation and he added:

"Continuing the transmutation tests, which I have been making since 1908, I have obtained the following results:



A Modern Alchemist in his Laboratory

(Mr. Jollivet Castelot in his laboratory at Douai, France. Photographed in April, 1926).



Precipitate of gold obtained by oxalic acid in the test made by Jollivet Castelot, December, 1925, in the Laboratory of the Alchemical Society of France. Transmutation of silver by orpiment and the golden sulphur of antimony.

Approximately one-eighth of the production was gold. (Photograph by Baron Freres, 17 rue de Bellain, Douai, France).

Wet Method

"I made a mixture, composed of 3 grammes (a) of silver, chemically pure, and of 1 gramme of orpiment (b), chemically pure, and I attacked (c) this, cold, with NO^3H (d), at 36° B, cold, during several (e) months, and then by ebullition. This attack by ebullition lasted several days. A little of the matter detached itself at this moment and formed a black, pulverulent (f) deposit. Once the attack was over, I decanted (g) the solution and retook the insoluble residum (h). This residue was again attacked by boiling 'regal water' (i) until it was almost wholly dissolved, when the decanted and filtered liquor gave these reactions:

"With "$C^2O^4H^2$ (j): a precipitate of metallic aspect, which, re-dissolved in regal water and reprecipitated, gave a new deposit which resembled the preceding one.

"With NH^3 (k): a yellow, reddish precipitate, with insoluble residue.

"With H^2S (l): a brownish-black deposit.

"With H^2O^2 (m): (basic) a brownish deposit.

"With Sn $C1^2 2H^2O$ (n): a peach-coloured precipitate.

"All reactions characteristic of gold.

Dry Method

"I acted upon 22 grammes of chemically pure silver, procured from the "Poulenc" firm of Paris, and upon 3 grammes 5 of chemically pure orpiment (o) obtained at "La Pharmacie Centrale," Paris. This mixture was heated in a melting furnace for fusing metals, at about 1600° C (p) and during three-quarters of an hour. Orpiment was added to the residue, thus obtained, and the whole was resmelted during one hour. After having been hammered or pounded for another half hour and remelted, with the addition of small quantities of orpiment every ten minutes, the mixture was allowed to cool.

"When cold, there was added some chemically pure 'golden sulphur of antimony' (q) and this mixture was once more cooked for a half-hour and to it was added, every five minutes, small quantities of orpiment. The culot, or remainder, thus obtained, showed a deep, dark metallic lustre, which, when pounded, became a light golden hue.

Analysis of Residue

"The culot, dissolved, cold, in chemically pure NO^3H, at 36° B, and next heated, gave an abundant, pulverulent deposit. This deposit, washed and treated with NH^3 to dissolve the salts of As (r) and Sb (s), was dissolved entirely in regal water. The chloridic and filtered liquor was submitted to the reagents for platinum and gold (t). Mr. Andre Vandenberghe (u), who fulfilled the office of preparor for this test (v), actually thought that, according to the law of the evolution of matter, the transmutation of any portion of matter into gold should be preceded, or accompanied, by transmutation into platinum. According to the progression of Mendeleeff, we have Pt —195, 2 and Au—197, 2 (w).

"The reactions of the gold were altogether characteristic; the reactions of the platinum seemed equally to disclose its presence. (The presence of gold.)

"The production of gold obtained from this experiment may be estimated at about ONE GRAMME.

Table of Reactions
Gold:

"$C^2O^4H^2$: abundant deposit of metallic gold.

"H^2O^2 basic: a brown precipitate.

"K^4 Fe Cy^6 3 H^2O: a green coloration.

"Co^3 Na^2 in ebullition, a brownish precipitate.

Platinum and Gold:

"NH^3: a yellow-reddish precipitate (Au), surmounted by a yellow precipitate (Pt).

"KO H: a yellow-reddish precipitate (Au) surmounted by a yellow precipitate (Pt).

Platinum:

"SN $C1^2$ 2 H^2O: Brown coloration of the solution, with reactions of the platinous salts and deposit of black powder.

"KI: a reddish coloration of the solution, followed by an emission of iodine and a brown precipitate (platinous iodide). (x)

"I advance the hypothesis that, in this transmutation, the arsenic acts as a catalytic (y) agent, and the sulphur as a ferment (z)."

Jollivet Castelot
114 rue du Calvaire - Sin. le-Noble

ANNOTATIONS

(a) A gramme is the unit of weight in the metric system, equal to the weight of one cubic centimeter of pure water, or 15.432 grains. A grain is equal to .0648 gram., and 7000 prains constitute the pound avoirdupois, or 5760 grains to the pound troy.

(b) Trisulphide of arsenic.

(c) Acids will attack—corrode, eat away, disintegrate—most of the metals.

(d) Azotic acid, or nitric acid, HNO-3.

(e) He is not specific. "Several" means more than two, but not very many. Does he mean three or four months?

(f) Consisting of a fine powder.

(g) Poured off gently, from one vessel into another.

(h) That which remains after any process of subtraction or treatment, the residue.

(i) Aqua regia or nitro-hydrochloric acid.

(j) Oxalic acid, C-2 H-2 O-4.

(k) Ammonia. Known to the early alchemists in the form of the carbonate, under the name of "spiritus salis urinae." In the 15th century, Basil Valentine (Rosicrucian), showed that the same body may be obtained by the action of an alkali upon sal-ammoniac (ammonium chloride); and Glauberi, in consequence, termed this body "spiritus volatilis salis armoniaci." Vide Roscoe & Schorlemmer's "Chemistry," vol. 1, p. 378.

(l) Hydrogen sulphide, sulphuretted hydrogen, H_2S. Castelot declares that he used H_2S, but Geo. Steenhouwer writes, Feb. 6, 1926, "Journal de Roubaix," that Castelot used sulphuric acid, which is H_2SO_4, and not H_2S, hydrogen sulphide, nor H_2SO_3, sulphurous acid. This may, perhaps, be an excusable reporter's error.

(m) Oxygenated water.

(n) "Protochlorure d'etain," writes Steenhouwer. Etain, Sn, is tin. Protochloride of tin. H_2O_2 is hydrogen dioxide.

(o) Arsenic trisulfid.

(p) 1600° Centigrade equals 2912° Fahrenheit.

(q) Oxysulphide of antimony, the kermes of the alchemists of old.

(r) Arsenic.

(s) Antimony.

(t) Notably those of potassium ferrocyanide and of sodium carbonate.

(u)) See Mystic Triangle, May, 1926, p. 69.

(v) Made, last December, at Douai, France, in the Laboratory of the French Alchemical Society. See interior view of same in this issue of the Mystic Triangle.

(w) The P. F. Collier & Son edition of Prof. D. Mendeleeff's "The Principles of Chemistry," Part 1, page 16, "Periodic System and Atomic Weights of the Elements," Platinum, or Pt is given as 196 and Gold or Au as 197.

(x) The above is a most faithful copy of F. Jollivet Castelot's original letter. Note his method of marking chemical formulae.

(y) Catalysis is a chemical change brought about in a compound by an agent that itself remains stable; contact-action; cyclical action, as in the change of cane-sugar and water into glucose by the action of sulphuric acid. Catalysis is usually accelerative or positive, as in enzym-action, etc.; but sometimes, it is negative, the catalyzer retarding the reaction.

(z) In F. Jollivet Castelot's new book, "La Revolution Chimique et la Transmutation des Metaux," Chacornac Freres, 11 Quai Saint-Michel, Paris, 1925, page 61, footnote 1, we read: "Sulphur is, indeed, an active agent of life and of fermentations."

The Imperator's Monthly Message

THE ALCHEMY OF MARRIAGE

Today there is considerable discussion throughout the civilized world regarding marriage and divorce and the many other problems that are associated with these two important affairs in the lives of men and women. The subject has been discussed from the moral, the ethical, the religious and the legal points of view and from each of these angles there is much to consider. But the Rosicrucians have always held a viewpoint regarding marriage that is not usually considered when the subject is discussed and is not covered by any of the arguments directed from any of the angles referred to above. This viewpoint may be considered as the fifth, or the metaphysical or Cosmic viewpoint. It is the viewpoint that has always been given prominence and first consideration by the mystics and the metaphysicians of remote times, and especially in the Middle Ages, and is today the real code by which the modern Rosicrucians view both marriage and divorce. This viewpoint enables us to understand marriage and its real relationships and problems in a way that makes the entire matter of greater importance to the individual and to society-at-large than any other viewpoint we may have regarding it.

In the Middle Ages, when the mystics were writing prolifically about the alchemical laws that govern all manifestations in the Universe, a book bearing the title of "An Alchemical Marriage" became very popular; in this treatise there was presented between the lines the very profound thought that it is through the unity or, in other words, through the marriage, of opposite polarities in all things that nature reproduces herself and makes the wonderful manifestations which we witness. It is my purpose, therefore, at this time to speak to you about the alchemical marriage.

We understand how everything manifesting to us throughout the material world is the result of the sympathetic uniting or bonding of the negative and positive, the like and the unlike, the male and the female elements. In fact, the mystic realizes that it is only through the coming together and the uniting into one harmonious unit of two separate, but sympathetic and dissimilar, elements that we have manifestations of life, of form, or existence in any sense. This is geometrized by the statement that the number one signifies but half of any manifestation, and the number two represents the two elements of unlike natures necessary for a unit of expression, and that the number three, symbolized by the triangle, is a representation of perfect creation because the third point is a product or a result of the unity of one and two, which, by their blending or association, produce a third manifestation or creation. This is further symbolized by the old mystical formula whereby the triangle bears a word at each of its three points, as follows: thesis, antithesis, synthesis; the first two, being opposite to each other, dissimilar but sympathetic, unite to produce the third. In fact, this very principle, through the demonstration of the alchemists, has become a modern chemical law or principle whereby we have what is known as synthetic chemistry, or the synthetic production by controlled processes of natural manifestations.

Man is dual in his elemental composition in every essential. The very cells that make up the composition of his material body consist of two polarities of dissimilar nature, united by an alchemical process to make a perfect manifestation. Man's body, as a sentinent being, consists of the material body united with a segment of the soul of the universe, and the two manifest life. It is a fundamental law of nature, and a fundamental principle of the knowledge of the mystics, that either one of the two necessary elements which represent a unit cannot manifest properly, function adequately, or exist as an active principle of perfect creation while they are separated and ununited. In fact, the ancient mystics claimed that the stress found throughout nature, the activity manifested by the spirit essence throughout

the world, was due to the inherent restlessness of each element in seeking its sympathetic partner or its affinity, and that, until it found its complimentary part and united with it, it was not only an unmanifested and imperfect, or incomplete creation of nature, but a restless element in the universe.

Experimental science has found what is clearly indicated by passages in the sacred writing of the East—even in many of the passages of the Christian Bible—that all animal life, including the first human form, was originally bi-sexual and that not through some blind process of mechanical evolution, but by a decree of God the sexual natures were separated and in the case of human beings woman was made a separate being from man by taking away from man those elements, those functions, and that distinctive nature which composes woman. This left all such divided forms with distinct polarities of opposite natures, but established a third condition which may be understood as sympathetic attraction. In other words, the two separated complimentary parts of the unit were subconsciously aware of their former relationship and sought to re-establish the union. We at once realize by this that there is, fundamentally and solely from a metaphysical or alchemical point of view, a true complimentary half of every living being, and this, broadly understood and often greatly misunderstood, led to the popular idea of the existence of an affinity in the human world for every being as well as a chemical affinity in the chemical world for every one of nature's elements.

Therefore, if we view marriage as the coming together by a natural alchemical law or principle of two separated but sympathetic complimentary parts of a pre-determined unit, we can understand that marriage under such conditions or of such a nature is an ideal state, and, in fact, the only state in which the two beings will find that phase or that degree of perfect manifestation and existence decreed by God and nature for them.

Thus we have the principles involved, but we find that, unlike the manifestations of these principles which occur automatically or naturally in the chemical or elemental world, among humans there is interference and arbitrary direction caused by man's willful insistence upon supplanting the Cosmic or spiritual mind with his own mind. In other words, it is only in the alchemist's laboratory, and then only under favorable conditions and by trying to cooperate with all of nature's laws, that man is capable of directing and controlling the natural processes of attraction which bring together the complimentary elements of the units. What he does in his laboratory is considered miraculous because he is supplanting his mind, his intelligence, and his will for the divine intelligence and divine will, as it would seem to those who do not understand. But when it comes to that other and more important of all demonstrations of the law of attraction and sympathy, the marriage of two complimentary beings, man does not hesitate to exercise his will, his discretion, and his selection to such a degree as would seem a sacrilege to the alchemist in his laboratory.

By this we mean that man has developed in his mind the idea that he is capable of interpreting the various emotions of his being and deciding which of these is a pure, true, alchemical and natural attraction toward and for a complimentaary part of man and which are but passing chemical attractions of the elements of his physical being as they relate to the elements of the other physical expressions around him or near him. He undertakes to interpret the illusions, impressions and transitory emotions of his mind as the permanent, the proper and the Cosmic cry of a separated being for its partner. Chemists are well aware of the fact that elements of nature which have not united with their complimentary parts cannot be forced into an unnatural or unsympathetic or unattuned combination with other elements, and the biologist is aware of the fact that the unnatural unification of two unsympathetic or unattuned elements will produce an inharmonious, subnormal or abnormal product far from the perfect creation that is repesented by the third point of the triangle; but this great fact, known to the chemist and the biologist and so definitely understood by the mystic and especially the Rosicrucian, is not appreciated or given consideration by the average man and woman today. We look in vain to the doctrines and principles of the various religions for the promulgation of this right idea in regard to marriage.

It is lightly said that marriages are made in Heaven, and from the alchemical point of view this is perfectly true. From the biologist's and the chemist's point of view it is a sound principle as well as a fact, but it does not apply in the case of those marriages or in the case of those combinations of individuals brought together by man's arbitrary decision and his willful and ignorant misapplication of natural laws.

The mystics have always claimed, and demonstrated throughout many years of organized direction of the affairs of their members and associates, that the true marriage of two human beings can result from a careful study of the characteristics and natural elements of the two persons involved, and that such a marriage can be truly an alchemical marriage and therefore a Cosmic and Heavenly one. To them the soul in the man and woman, or, in other words, the true chemical nature of the divine essence in each of them, must be united by natural attraction before the physical bodies may properly be united or bonded. In all of the ancient ceremonies conducted by the Rosicrucians and some of the other ancient schools, the physical marriage was never performed until after the soul marriage, whereby the two inner selves, the two natural selves, found perfect union, sublime attunement and natural unity. In such cases physical marriage was performed only to comply with the ethical, legal or religious customs of the land and the marriage ceremony thus performed for the physical union was looked upon as a formula invented and devised by man as an attempt to interpret and carry out the natural ceremony of which he had but a very faint idea and over which he had no control.

As time has passed, the soul ceremony, the alchemical process of marriage, has been entirely overlooked and the strength and power of the man-made formula has increased to the point where man believes that by his performance of the formula, or his direction of the ceremony he not only decrees the physical marriage to be proper, complete and in accordance with the natural law, but in some way works an additional miracle by forcing nature to sanction and synthesize the soul marriage that should have taken place.

In some cases such marriages are perfect, inasmuch as the couple did experience, long before the physical marriage, a natural marriage of soul

essence and the physical marriage was but a result of that which they had experienced long before, inwardly and divinely; but in the majority of cases it is sad to see the physical marriage has been entered into or arranged and then hastily performed before there was any soul union, and even when alchemical marriage or soul marriage was impossible because of the lack of attunement between the two thus united. Such marriages are not of that essence represented by the third point of the triangle. No sympathetic blending of natures takes place; there is no alchemical or Cosmic attraction, but solely a chemical, physical and transitory one and these mortal things constantly change, bringing a realization sooner or later to the couple that they are not properly mated, along with misunderstandings and dissensions. For even in the most minute forms of the material chemical world wrongly united elements will always vibrate inharmoniously and by a most natural law seek to separate themselves from the union that has brought them together and to throw themselves away from the very environment in which they are being forced to co-exist. It is no wonder, then, that men and women wrongly united seek, not only through their outer objective minds and intellects, but through their very soul essence and inner natures, to separate one from the other and break the bonds that unite them and free themselves from the narrow limitations into which they have been forced.

Divorce, therefore, is inevitable so long as the present form of marriage is tolerated. So long as man assumes the responsibility and arbitrarily directs the coming together of his nature and that of another, so long will man have the right to express the impulses of his real self and his inner nature and seek to undo the error that is a sin against nature and a violation of Cosmic principles. As in the ethical and moral consideration of the problem so in the alchemical or mystical solution we come face to face with the question of the offspring. But here again man arbitrarily assumes the responsibility and must therefore assume the consequences and establish a means of meeting such consequences. To the mystic the unit of two improperly mated elements, or the non-alchemical marriage of two unattuned elements, is a sin and a violation and it would be discovered before such a condition could promulgate itself in the form of offspring or a further manifestation. In the world of human affairs the error is not discovered before such consequences occur, in most cases, and is not given the proper consideration when the error is discovered, and until man views these things properly and sees in the principles involved the great and wonderful intelligence of God working and God's decree of nature manifesting, he cannot claim that he is abiding by the decrees of the holy consciousness and that the marriages performed or tolerated by him are truly alchemical marriages or marriages made in Heaven.

Brief Biographies of Famous Rosicrucians

By Fra Fidelis

No. 2 Erik Satie

ANDRE COEUROY'S "La Musique Francaise Moderne," (Librairie Delagrave, 15 rue Soufflot, Paris), contains fifteen short biographies of the French musical modernists: Faure, Ravel, Dukas, Schmitt, Roussel, Ducasse, d'Indy, Ropartz, Duparo, Le Flem, Dupin, Rabaud, Honegger, Milhaud and "Le Musicien de la Rose-Croix," or Erik Satie.

"Much fuss is being made now about Satie, who, for many people, is a discovery, although his debut dates from 1885. Still musicians do not ignore the capital importance of his works of this period: such as the 'Gymnopedies,' wherein the evolution of contemporary music is in germ. At that time Erik Satie was a Magus, who vied with Sar (or Sage) Peladan, and founded a new religion 'dans un placard.' His manifestoes, calligraphed in red ink, were ornamented with paraphs, proclaiming him to be 'The Fiery Sword.'"

So wrote Coeuroy, in 1922, about the musician, who is still the leader of the French impressionist school, but who was then only nineteen years old.

Erik Satie was born on May 17th, 1866, at Honfleur, (Calvados), just a little South of Le Havre. His mother was English.

Incidentally, the Josephin Peladan spoken of is he who, in 1891, differed in opinion with the Martinists, and who then founded "La Rose-Croix Catholique," and whose books have attained such popularity.

Erik Satie, often dubbed "The Fantastic," understands the humour of music and the music of humour as few moderns do. His music is the foe of depression. "Sati" was the name of an Egyptian goddess and meant "Sunbeam."

Like most precursors, Satie and his work have been much criticised. Some of his critics are wholly unjust. Their attitude recalls the story told about the merchants of Bristol, who, in the middle of the 18th century, had no meeting-place other than the street, open to every variety of weather. So an "exchange" was erected for them, with convenient "piazzas." Alas, so riveted were these merchants to their accustomed meeting-place that, in order to dislodge them, the magistrates were forced to break up the pavement and to render the place a heap of rough stones. Moral: certain musical critics, weighted by "custom" and "habit," are, in some instances, incapable of criticism.

Obviously, the best way to satisfy one's self respecting the intrinsic merit of Satie's musical compositions is to become familiar with them. Listen to that excellent pianist, George Copeland, play "Gnossienne No. 1," reproduced on Ampico record No. 57323-H. The main theme is that of a Greek religious dance of great antiquity. Its peculiar, monotonous rythm and strangely hypnotic sonority make it positively fascinating. Records are not yet made of "Gnossienne, Nos. 2 and 3," which were written when Brother Satie was twenty-one. The "Sarabandes" appeared two years earlier.

Procure and play, or have played intelligently, and you will thoroughly enjoy most of the following Satie compositions:

PIANO—Two Hands: Je te veux (waltz); Le Picadilly; Poudre d'Or (waltz); Sarabande, Nos. 1, 2, 3; Pieces froides: No. 1—Air a faire fuir, No. 2—Danse de travers; Prelude de la porte heroique du Ciel; Trois Gymnopedies: No. 1, in Re major, No. 2 in Ut major, No. 3 in La minor: Le Fils des Etoiles: Wagnerie kaldeenne du Sar Peladan; Rag-Time Parade; La Diva de l'Empire; Avant dernieres pensees, in which Satie's "Idylle" will be found—(published by Rouart-Lerolle, 40 Blvd. Malesherbes, Paris; he publishes Satie's "Parade," and other works, maybe): Trois valses du precieux degoute; Nocturnes, Nos. 1. 2, 3; and SONNERIES DE LA ROSE-CROIX, or Chimes of the Rosey-Cross; etc.

PIANO—Four Hands: Trois morceaux en forme de poire; En habit de cheval; Parade, ballet realiste; etc.

VOCAL MUSIC: Je te veux (Henry Pacory) waltz-song; Tendrement (Vincent Hyspa) waltz song; La Diva de l'Empire (Bonnaud et Bles); Trois poemes d'amour; Le Chapelier; Dapheneo; La Statue de bronze; Que me font ces vallons, ...words by Lamartine. (Tombeau de Debussy); Les Bords de l'Ilyssus (from "Socrate"); etc.

REPERTOIRE (Theatre): Parade, ballet; etc.

PIANO AND VIOLIN: Choses vues a droite et a gauche; etc.

GRAND SYMPHONY: Gymnopedies, 1st and 3rd; Parade, ballet; etc.

You will like also: La Casquette du Pere Bugeaud; La Belle Excentrique; Le Portrait de Socrate (Alcibiade); Veritables preludes flasques (for a dog); Tyrolienne turque; Sur un vaisseau; Espanana; Celle qui parle trop; Podophtalma; Toutes petites danses pour le Piege de Meduse; etc.

In these selections you will find rapid and (apparently) unstudied effects independent of the canons of musical art. Therein, too, are youth, sincerity, spontaneity, clarity, spirituality, and the characteristic humour of the laughter-loving Sage. Most of these works may be procured from Max Eschig, 48 rue de Rome, Paris, 8. E. Demets, Satie's former publisher, sold out to Eschig, in 1923.

Pythagoras maintained that the motions of the twelve spheres must produce delightful sounds, inaudible to SOME ears; and which he called "The Music of the Spheres." Legend credits the patroness of Music, St. Cecelia, with enticing an angel from the celestial region by her melody. Now, surely it is permissible for an ardent admirer of Satie's music to imagine him working, relatively, artfully, into his compositions some of the delicate, entrancing sounds to which the Sage of Samos referred, and, for extra good measure, some of the exquisite Cecelian melody, which puts one into "good humour;" the sort of Cervantean good understanding, without which "there can be no true pleasantry" in music, and little harmony and merriment produced by human agency, through the medium of music, in life. Satie has admirably made use of all the gay tricks of his art. He has done even more; he has invented new ones to delight his fellowmen.

In Bulwyer-Lytton's "Zanoni" we read that music, once admitted to the soul, "becomes a sort of spirit, that wanders through the halls and galleries of memory, and is often heard again, distinct and living, as when it first displaced the air's wavelets." Certainly many have discovered that Satie's music possesses this unusual power. The very humour of his music has the tendency to return unexpectedly to memory like Carlyle's laughter of angels. Again and again recur the Satie melodies—beautiful, warm, tender, whimsical, droll!

Do not miss the sharp distinction, which his work discloses—the "risible" is not always the "ridiculous"—(Poet. cap. V.); the Ciceronian one is not more satisfactory—(L. 11, DeCratore); but the Quintilian definition is clearer—Ideoque anceps eius rei ratio est, quod a derisu non procul abest risus, (L. VI, Cap. 111, Sect. 1). Indeed Satie's music produces pleasant emotion and, being mirthful, unbends the mind and recruits the spirits. His compositions have been extensively commented upon, and, as a rule, benignantly; their perfections being extolled, rather than their defects. As I write, before me are eleven copies of "La Revue Musicale," Paris, and every number contains at least one eulogistic item on the man or his work. (See issues of March, June, Oct., 1921; Mch., Aug., Nov., 1922; Jan., Feb., Mch., June, Aug, 1923; etc.) Several entire numbers of the Mystic Triangle would be needed to contain all these articles. Rene Lalou's "Histoire de la Litterature Francaise Contemporaine," (Cres 1922), may be consulted. There are many others, too.

"Socrate" was first successfully produced, three years ago, at the Theatre des Champs-Elysees, Paris, with Mme. Balguerie, the noted dramatic cantatrice, in the leading feminine role. Previous attempts were quasi-failures, because "Socrate" is not an easy work to present, and it is a fact that it has many irreconciliable adversaries. This is due, perhaps, principally to its archaic simplicity, its nakedness; its many "gaucheries," which word should not be interpreted as clumsiness, but rather as "surprises" in prosody and declamation. Besides, "Socrate" requires a Capet's magic wand to bring forth the beauty and unity of the score; the complete atmosphere of mysticism; its serenity; its reflection of vast, universal life. Thus, after forty years of effort, Erik Satie discloses himself as the Rosicrucian Sage, the world-renowned musician-composer, who, as a lad, received, in the old Church of Ste. Catherine, at Honfleur, his first saintly impressions, which, later on, he was to translate so ably into music immortal.

To Mr. Paul Rosenfeld, and others who think like him, Satie's earlier compositions resemble "the work of a good acrobat." So wrote Rosenfeld in Vanity Fair, Dec., 1921. I question whether he then saw the veiled poetry in these youthful "circus stunts." The musical clown, of a truth, has made humanity laugh to music, which is just another way of saying what one of our Brothers wrote in "As You Like It:" 'It is meat and drink to me to see a clown!'" And clowns like Satie chase away all the low, mean thoughts! Up spring the smiles like the flowers of May! And then—the bubbling laughter that gladdens the earth and all on it! This is Erik Satie, the genius of modern French music, and your noble Brother!

TO THOSE WHO READ SPANISH

We have been informed by the Grand Lodge of our Order for Porto Rico that instead of publishing Spanish articles occasionally in our Mystic Triangle, they are undertaking the publication of a Rosicrucian magazine wholly in Spanish and to be issued from Porto Rico.

Those of our members who can read Spanish, or who are developing the ability to read Spanish, will find it very interesting to secure this mystical publication. All of our members living in Spanish countries, and those living in any country, who wish to know more about this publication, are invited to write for information to Mr. A. Font de la Jara, K. R. C., Post Office Box 36, San Juan, Porto Rico. He will be glad to inform you as to when you may receive a copy of the new magazine.

We welcome this brother publication into our editorial fold and we realize that it will be a valuable help to a large proportion of our members. We have offered not only our good wishes to this new publication but our service and help in any possible way, and we look forward to the time, very shortly, when similar Rosicrucian magazines will be published in French and German. We will have more to say about this new magazine as soon as we receive a copy of it.

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LOS MOSQUETEROS ROSACRUCES

Nuestros hermanos de Puerto Rico han tenido una gran idea, y la han llevado sin dilaciones innecesarias a la practica.

Un grupo exiguo de ellos, durante los ultimos siete u ocho anos, ha mantenido vivo el espiritu de la Orden, venciendo obstaculos, combatiendo la natural inercia, la duda, el escepticismo, y todos los enemigos que nos acosan en el Sendero, cuando nos proponemos seguirlo, sin desviaciones cobardes.

Ellos, devotos sinceros del Ideal, leales al Ser que se alberga en nuestro Templo, atentos siempre a sus insinuaciones y mandatos, anuque los formule la vocecilla queda con que suele hacerse sentir, se han constitudio en Rama Militante, consagrada a la glorificacion del Rey Interior, y le han dado forma externa, denominando a la nueva organizacion "Mosqueteros de la ROSA Roja y la CRUZ de Oro," bajo los ouspicios de AMORC.

Su principal objeto es agrupar en su seno a quienes demuestren estar inspirados de igual espiritu de militante devocion a los principios de nuestra Agusta y Venerada Orden; a todos los que ofrezcan dedicarse perennemente a laborar por ella, por sus ideales, y se propongan firme y sinceramente **VIVIR** una vida dentro del Sendero, confiriendoles el alto honor de considerarseles "Hermano" dentro de la nueva Orden de Caballeria, creada dentro de la Hermandad Rosacruz.

Nuestras hermanas tambien tienen su puesto de honor en la mencionada Organizacion, a las que, por virtud de sus calificaciones de SINCERIDAD, LEALTAD y SERVICIO, les es conferida la Gran Cruz de Mosquetero, con las mismas consideraciones que a los Caballeros.

Reciban los inspiradores de tal idea nuestra cordial felicitacion, con nuestros fervientes deseos de el numero de adeptos vaya aumentando cada vez mas.